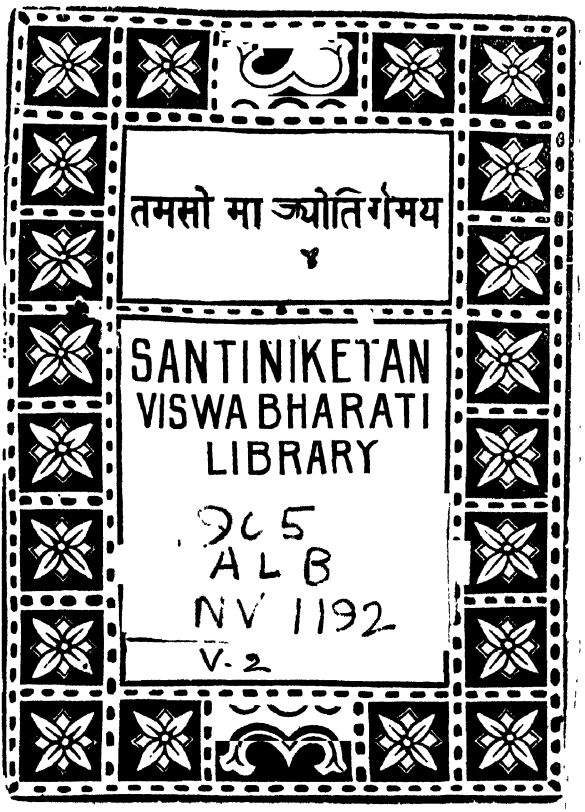

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प्रोवाच तां तत्त्वतो ब्रह्मविद्याम् ॥

UNTO him who approaches in due form, whose mind is serene and who has attained calmness, the wise one teaches in its very truth that Brahmavidya whereby one knows the Imperishable, the Purusha, the Truth.

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THE OCCULT SCIENCES[1]

BY COLONEL HENRY S. OLCOTT

President of The Theosophical Society, 1875-1907

IN the tenth chapter of his famous work, entitled *An Enquiry Concerning Human Understanding*, David Hume attempts to define the limits of philosophical enquiry. So pleased was the author with his work that he has placed on record that with the "wise and learned"—a most necessary separation, since a man may be wise without being at all learned, while modern science has introduced to us many of her most famous men who, though bursting like Jack Bunsby with learning, were far, *very* far from wise—his (Hume's) postulate must be "an everlasting check to all kinds of superstitious delusions." For many years this oracular utterance was unquestioned, and Hume's apophthegm was laid, like a chloroformed handkerchief, over the mouth of every man who attempted to discuss the phenomena of the invisible world. But a brave Englishman and man of science—who, we are proud to say, accepted the diploma of our Theosophical Society—to wit, Alfred Russell

[1] A lecture delivered at Colombo, Ceylon, on the 15th June 1880. Reprinted from *The Theosophist* of August 1880 by courtesy of the Editor.

Wallace, F.R.S., has of late called Hume's infallibility in question. He finds two grave defects in his proposition that "a miracle is a visitation of the laws of Nature"; since it assumes, firstly, that we know *all* the laws of Nature; and secondly, that an unusual phenomenon *is* a miracle.

Speaking deferentially, is it not after all a piece of preposterous egotism for any living man to say what is, or rather what is *not*, a law of Nature? I have enjoyed the acquaintance of scientists who could actually repeat the names of the several parts of a bed-bug and even of a flea. Upon this rare accomplishment they plumed themselves not a little, and took on the airs of a man of science. I have talked with them about the laws of Nature, and found that they thought they knew enough of them to dogmatize to me about the Knowable and the Unknowable. I know doctors of medicine, even professors, who were read up in physiology and able to dose their patients without exceeding the conventional average of casualities good-naturedly allowed the profession. They have dogmatized to me about science and the laws of Nature, although not one of them could tell me anything positive about the *life* of man, in either the states of ovum, embryo, infant, adult or corpse.

The most candid medical authorities have always frankly confessed that the human being is a puzzle as yet unsolved, and medicine "scientific guess-work." Has ever yet a surgeon, as he stood beside a subject on the dissecting table of the amphitheatre, dared tell his class that he knew what *life* is, or that his scapel could cut away any integumental veil so as to lay bare the mystery? Did any modern botanist ever venture to explain what is that

tremendous secret law which makes every seed produce the plant or tree of its own kind? Mr. Huxley and his fellow-biologists have shown us protoplasm—the gelatinous substance which forms the physical basis of life—and told us that it is substantially identical in composition in plant and animal. But they can go no farther than the microscope and spectroscope will carry them. Do you doubt me? Then hear the mortifying confession of Professor Huxley himself. "In perfect strictness," he says, "it is true that we know nothing about the composition of any body whatever, as it is"! And yet what scientist is there who has dogmatized more about the limitations of scientific enquiry? Do you think that, because the chemists can dissolve for you the human body into its elementary gases and ashes, until what was once a tall man can be put into an empty cigar-box and a large bottle, they can help you any better to understand what that living man really was? Ask them; I am willing to let the case rest upon their own unchallenged evidence.

Science? Pshaw! What is there worthy to wear that imperial name so long as its most noisy representatives cannot tell us the least part of the mystery of man, or of the nature which environs him.

Let science explain to us how the littlest blade of grass grows, or bridge over the "abyss" which Father Felix, the great French Catholic orator, tauntingly told the Academy, existed for it in a grain of sand, and then dogmatize as much as it likes about the *laws of Nature!* In common with all other heretics I hate this presumptuous pretence; and as one who, having studied psychology for nearly thirty years, has some right to be heard, I protest against, and utterly repudiate, the least claim of our modern science to know all

the laws of Nature, and to say what is or what is not possible. As for the opinions of non-scientific critics, who never informed themselves practically about even one law of Nature, they are not worth even listening to. And yet what a clamour they make, to be sure; how the public ear has heen assailed by the din of ignorant and conceited criticasters. It is like being among a crowd of stock-brokers on the exchange. Every one of the authorities is dogmatizing in his most vociferous and impressive manner. One would think to read and hear what all these priests, editors, authors, deacons, elders, civil and military servants, lawyers, merchants, vestrymen and old women, and their followers, admirers and echoing toadies have to say—that the laws of Nature were as familiar to them as their alphabets, and that every one carried in his pocket the combination key to the Chubb-lock of the Universe! If these people only realized how foolish they really are in rushing in "where Angels fear to tread," they might somewhat abate their pretences. And if common sense were as plentiful as conceit, a lecture upon the Occult Sciences would be listened to with a more humble spirit than, I am afraid, can be counted upon in our days.

I have tried by simply calling your attention to the confessed ignorance of our modern scientists of the nature of life, to show you that in fact all visible phenomena are occult, or hidden from the average inquirer. The term *occult* has been given to the sciences relating to the mystical side of Nature—the department of Force or Spirit. Open any book on science, or listen to any lecture or address by a modern authority, and you will see that modern science limits its enquiry to the visible, material or physical universe. The combinations and correlations of matter under the

impulse of hidden forces, are what it studies. To facilitate this line of enquiry, mechanical ingenuity has lent the most marvellous assistance. The microscope has now been perfected so as to reveal the tiniest objects in the tiny world of a drop of dew; the telescope brings into its field and focus glittering constellations that—as Tom Moore poetically says—

> stand
> Like winking sentinels upon the void
> Beyond which Chaos dwells;

the chemist's balances will weigh matter to the ten-thousandth part of a grain; by the spectroscope the composition of all things on earth and suns and stars is claimed to be demonstrable in the lines they make across the spectrum; substances hitherto supposed to be elements are now proved to be compounds, and what we have imagined compounds are found to be elements. Inch by inch, step by step, physical Science has marched from its old prison in the dungeon of the Church towards its desired goal—the verge of physical nature. It would not be too much to admit that the verge has been almost reached, but that Edison's recent discoveries of the telephone, the phonograph and the electric light, and Crookes's of the existence and properties of Radiant Matter, seem to have pushed farther away the chasm that separates the confessedly Knowable from the fancied Unknowable. The recent advances of physical Science tend to mitigate somewhat the pride of our scientists. It is as though whole domains previously undreamt of were suddenly exposed to view as each new eminence of knowledge is gained; just as the traveller sees long reaches of country to be traversed upon climbing to the crest of the mountain that has been shutting him in a narrow horizon. The fact is that, whether

regarded from her physical or dynamical side, Nature is a book with an endless variety of subjects to be studied and mysteries to be unravelled. And as regards Science, there is a thousand times more that is occult than familiar and easy to understand.

The realization of this fact, both as the result of personal enquiry and of conversation with the learned, was one chief cause of the organization of The Theosophical Society.

Now, it must be agreed that, while the first necessity for the candid student is to discover the depth and immensity of his own ignorance, the next is to find out where and how that ignorance may be dispelled. We must first fit ourselves to become pupils, and then look about for a teacher. Where, in what part of the world, can there be found men capable of teaching us a part of the mystery that is hidden behind the mask of the world of matter? Who holds the secret of Life? Who knows what Force is, and what causes it to bring about its countless, eternal correlations with the molecules of matter? What adept can unriddle for us the problem how worlds are built and why? Can anyone tell us whence man came, whither he goes, what he is? What is the secret of birth, of sleep, of thought, of memory, of death? What is that Eternal, Self-existent Principle, that by common consent is believed to be the source of everything visible and invisible, and with which man claims kinship? We, little modern people, have been going about in search after this teacher, with our toy lanterns in our hands, as though it were night instead of bright day. The light of Truth shines all the while, but we, being blind, cannot see it. Does a new authority proclaim himself, we run from all sides, but see only a common man with bandaged eyes, holding a pretty banner

and blowing his own trumpet. "Come" he cries, "come, good people, and listen to one who knows the laws of Nature. Follow my lead, join my school, enter my church, buy my nostrum, and you will be wise in this world, and happy hereafter!" How many of these pretenders there have been; how they have imposed for a while upon the world; what meannesses and cruelties their devotees have done in their behalf; and how their shams and humbugs have ultimately been exposed, the pages of history show. There is but one Truth, and that is to be sought for in the mystical world of man's interior nature; Theosophically, and by the help of the "Occult Sciences."

If history has preserved for us the record of multitudinous failures of materialists to read the secret laws of Nature, it has also kept for our instruction the stories of many successes gained by Theosophists in this direction. There is no impenetrable mystery in Nature to the student who knows how to interrogate her. If physical facts can be observed by the eye of the body, so can spiritual laws be discovered by that interior perception of ours which we call the eye of the Spirit. This perceptive power inheres in the nature of man; it is his Godlike quality which makes him superior to brutes. What we call seers and prophets, and the Buddhists know as *rahats*, and Āryans as true *sannyāsis*, are only men who have emancipated their interior selves from physical bondage by meditation in secluded spots where the foulness of average humanity could not taint them, and where they were nearest to the threshold of Nature's temple; and by the gradual and persistent conquest of brutal desire after desire, taste after taste, weakness after weakness, sense after sense, they have moved forward to the ultimate victory of Spirit. Jesus is said to have gone thus apart to be tempted;

so did Mahomet who spent one day in every month alone in a mountain cave; so did Zoroaster, who emerged from the seclusion of his mountain retreat only at the age of forty; so did Buddha, whose knowledge of the cause of pain and discovery of the path to Nirvāṇa was obtained by solitary self-struggles in desert places. Turn over the leaves of the book of records, and you will find that every man, who really did penetrate the mysteries of life and death, got the truth in solitude and in a mighty travail of body and spirit. These were all Theosophists—that is, original searchers after spiritual knowledge.

What they did, what they achieved, any other man of equal qualities may attain too. And this is the lesson taught by The Theosophical Society. As they spurned Churches, revelations and leaders, and wrested the secrets from the bosom of Nature, so do we. Buddha said that we should believe nothing upon authority, not even his own, but believe because our reason told us the assertion was true. He began by striding over even the sacred Vedas because they were used to prevent original Theosophical research; castes he brushed aside as selfish monopolies. His desire was to fling wide open every door to the sanctuary of Truth. We organized our Society—as the very first section of our original by-laws expresses it—"for the discovery of all the laws of Nature, and the dissemination of knowledge of the same." The known laws of Nature why should we busy ourselves with? The unknown, or occult ones, were to be our special province of research. No one in America, none in Europe, now living, could help us, except in special branches such as Magnetism, Crystal-reading, Psychometry, and those most striking phenomena of so-called mediumship, grouped together under the generic name of modern spiritualism. Though the Vedas, the

Purāṇas, the Zend Avesta, the Koran and the Bible teemed with allusions to the sayings and doings of wonder-working Theosophists, we were told by every one that the power had long since died out, and the adepts vanished from the sight of men. Did we mention the name of Occult Science, the modern biologist curled his lip in fine scorn, and the lay-fool gave way to senseless witticisms.

It was a discouraging prospect, no doubt; but in this, as in every other instance, the difficulties were more imaginary than real. We had a clue given us to the right road by one who had spent a long lifetime in travel, who had found the science to be still extant, with its proficients and masters still practising it as in ancient days. The tidings were most encouraging, as are those of help and succour to a party of castaways on an unfriendly shore. We learned to recognize the supreme value of the discoveries of Paracelsus, of Mesmer and Von Reichenbach, as the stepping-stones to the higher branches of Occultism. We turned again to study them, and the more we studied, the clearer insight did we get into the meaning of Asiatic myth and fable, and the real object and methods of the ascetic Theosophists of all ages. The words *body*, *soul*, *spirit*, *Mokṣa* and *Nirvāṇa* acquired each a definite and comprehensible meaning. We could understand what the Yogi wished to express by his uniting himself with Brahma, and becoming Brahma; why the biographer of Jesus made him say, "I and the Father are one"; how S'ankaracārya and others could display such phenomenal learning without having studied it in books; whence Zarthust acquired his profound spiritual illumination; and how the Lord Sākya Muni, though but a man "born in the purple," might nevertheless become All-Wise and All-Powerful.

Would my hearer learn this secret? Let him study Mesmerism, and master its methods until he can plunge his subject into so deep a sleep that the body is made to seem dead, and the freed soul can be sent, wheresoever he wills, about the earth or among the stars. Then he will see the separate reality of the body and its dweller. Or let him read Professor Denton's *Soul of Things*, and test the boundless resources of Psychometry—a strange yet simple science which enables us to trace back through the ages the history of any substance held in the sensitive psychometer's hand. Thus a fragment of stone from Cicero's house, or the Egyptian pyramids; or a bit of cloth from a mummy's shroud; or a faded parchment or letter or painting; or some garment or other article worn by a historic personage; or a fragment of an ærolite—give to the psychometer impressions, sometimes amounting to visions surpassingly vivid, of the building, monument, mummy, writer or painter, or the long-dead personage, or the meteoric orbit from which the last named object fell. This splendid science for whose discovery, in the year 1840, the world is indebted to Professor Joseph R. Buchanan, now a Fellow of our Society, has just begun to show its capabilities. But already it has shown us that in the *Ākāsa*, or Ether of science, are preserved the records of every human experience, deed and word. No matter how long forgotten and gone by, they are still a record, and according to Buchanan's estimate, about four out of every ten persons have in greater or less degree the psychometrical power which can read those imperishable pages of the Book of Life. Taken by itself either Mesmerism, or Psychometry, or Baron Reichenbach's theory of Odyle, or Odic Force, is sufficiently wonderful. In Mesmerism a sensitive subject is put by

magnetism into the magnetic sleep, during which his or her body is insensible to pain, noises or any other disturbing influences. The Psychometer, on the contrary, does not sleep, but only sits or lies passively, holds the letter, fragment of stone or other object, in the hand or against the centre of the forehead, and without knowing at all what it is or whence it came, describes what he or she feels or sees. Of the two methods of looking into the invisible world, Psychometry is preferable, for it is not attended with the risks of the magnetic slumberer, arising from inexperience in the operator, or low physical vitality in the somnambule. Baron Dupotet, M. Cahagnet, Professor William Gregory, and other authorities tell us of instances of this latter sort in which the sleeper was with difficulty brought back to earthly consciousness, so transcendently beautiful were the scenes that broke upon their spiritual vision.

Reichenbach's discovery—the result of several years' experimental research with the most expensive apparatus and a great variety of subjects, by one of the most eminent chemists and physicists of modern times—was this. A hitherto unsuspected force exists in Nature, having, like electricity and magnetism, its positive and negative poles. It pervades everything in the mineral, vegetable and animal kingdoms. Our earth is charged with it, it is in the stars, and there is a close interchange of polar influences between us and all the heavenly bodies. Here I hold in my hand a specimen of quartz crystal, sent me from the Gastein Mountains in Europe by the Baroness von Vay. Before Reichenbach's discovery of the Odic Force—as he calls it—this would have had no special interest to the geologist, beyond its being a curious example of imperfect crystallization. But now it has a definite value beyond this. If I pass the apex,

or positive pole, over the wrist and palm of a sensitive person, thus, he will feel a sensation of warmth, or cold, or the blowing of a thin, *very* thin pencil of air over the skin. Some feel one thing, some another, according to the odic condition of their own bodies. Speaking of this latter phenomenon, *viz.*, that the odic polarity of our bodies is peculiar to ourselves, different from the bodies of each other, different in the right and left sides, and different at night and morning in the same body, let me ask you whether a phenomenon long noticed, supposed by the ignorant to be miraculous, and yet constantly denied by those who never saw it, may not be classed as a purely odic one. I refer to the levitation of ascetics and saints, or the rising into the air of their bodies at moments when they were deeply entranced. Baron Reichenbach found that the odic sensibility of his best patients greatly changed in health and disease.

Professor Perty, of Geneva, and Dr. Justinus Körner tell us that the bodies of certain hysterical patients rose in the air without visible cause, and floated as light as a feather. During the Salem-Witchcraft horrors one of the subjects, Margaret Rule, was similarly levitated. Mr. William Crookes recently published a list of no less than forty Catholic ecstatics whose levitation is regarded as proof of their peculiar sanctity. Now I myself, in common with many other modern observers of psychological phenomena, have seen a person, in the full enjoyment of consciousness, raised into the air by a mere exertion of the will. This person was an Asiatic by birth and had studied the Occult Sciences in Asia, and explains the remarkable phenomenon as a simple example of change of corporeal polarity. You all know the electrical law that oppositely electrified bodies attract, and similarly electrified ones repel each other. We say that we stand

upon the earth because of the force of gravitation, without stopping to think how much of the explanation is a mere patter of words conveying no accurate idea to the mind. Suppose we say that we cling to the earth's surface, because the polarity of our body is opposed to the polarity of the spot of earth upon which we stand. That would be scientifically correct. But how, if our polarity is reversed, whether by disease, or the mesmeric passes of a powerful magnetizer, or the constant effort of a trained self-will. To classify: suppose that we were either a hysteric patient, an ecstatic, a somnambule or an adept in Asiatic Occult Science. In either case if the polarity of the body should be changed to its opposite polarity, and so our electrical, magnetic or odic state be made identical with that of the ground beneath us, the long known electro-polaric law would assert itself and our body would rise into the air. It would float as long as these mutual polaric differences continued, and rise to a height exactly proportionate to their intensity. So much of light is let into the old domain of Church "miracles" by Mesmerism and the Od discovery.

But our mountain crystal has another and far more striking peculiarity than mere odic polarity. It is nothing apparently but a poor lump of glass, and yet in its heart can be seen strange mysteries. There are doubtless a score of persons in this great audience, who, if they would sit in an easy posture and a quiet place, and gaze into my crystal for a few minutes, would see and describe to me pictures of people, scenes and places in different countries as well as their own beautiful Ceylon. I gave the crystal into the hand of a lady, who is a natural clairvoyant, just after I had received it from Hungary. "I see," she said, "a large, handsome room in what appears to be a castle. Through an open window can be seen a

park with smooth broad walks, trimmed lawns, and trees. A noble-looking lady stands at a marble-topped table doing up something into a parcel. A servant man in rich livery stands as though waiting for his mistress's orders. It is this crystal that she is doing up, and she puts it into a brown box, something like a small musical box." The clairvoyant knew nothing about the crystal, but she had given an accurate description of the sender, of her residence, and of the box in which the crystal came to me. How ? Can any of the self-conceited little people, who say smart little nothings about the absurdity of the Occult Sciences, answer ?

Reichenbach's careful investigations prove that minerals have each their own peculiar odic polarity, and this lets us into an understanding of much that the Asiatic people have said about the magical properties of gems. You have all heard of the regard in which the sapphire has ever been held for its supposed magical property to assist somnambulic vision. " The sapphire," according to a Buddhist writer, " will open barred doors and dwellings (for the spirit of man) ; it produces a desire for prayer, and brings with it more peace than any other gem ; but he who would wear it must lead a pure and holy life."

Now a series of investigations by Amoretti into the electrical polarity of precious stones (which we find reported in Kieser's *Archia*, Vol. IV, p. 62) resulted in proving that the diamond, the garnet, the amethyst, are — E, while the sapphire is + E. Orpheus tells how by means of a load-stone a whole audience may be affected. Pythagoras, whose knowledge was derived from India, pays particular attention to the colour and nature of precious stones ; and Apollonius of Tyana, one of the purest and grandest men who ever lived, accurately taught his disciples the various occult properties of gems.

Thus does scientific inquiry, agreeing with the researches of the greatest philosophers, the experiences of religious ecstatics, continually—though, as a rule, unintentionally—give us a solid basis for studying Occultism. The more of physical phenomena we observe and classify, the more helped is the student of occult sciences and of the ancient Asiatic sciences, philosophies and religions. The fact is, we, modern Europeans, have been so blinded by the fumes of our own conceit that we have not been able to look beyond our noses. We have been boasting of our glorious enlightenment, our scientific discoveries, our civilization, and our superiority to everybody with a dark skin, and to every nation east of the Volga and the Red Sea, or south of the Mediterranean, until we have come almost to believe that the world was built for the Anglo-Saxon race, and the stars to make our bit of sky pretty. We have even manufactured a religion to suit ourselves out of Asiatic materials, and think it better than any religion that was ever heard of before. It is time that this childish vanity were done away with. It is time that we should try to discover the sources of modern ideas; and compare what, we think, we know of the laws of Nature with what the Asiatic people really did know, thousands of years before Europe was inhabited by our barbarian ancestors, or a European foot was set upon the American continent. The crucibles of science are heated red-hot, and we are melting in them everything out of which we can get a fact. Suppose that, for a change, we approach the eastern people in a less presumptuous spirit, and honestly confessing that we know nothing at all of the beginning or end of Natural Law, ask them to help us to find out what their forefathers knew. This has been the policy of The Theosophical Society, and

it has yielded valuable results already. Depend upon it, ladies and gentlemen, there are still "wise men in the East," and the Occult Sciences are better worth studying than has hitherto been popularly supposed. (The lecture was loudly applauded, and at the close, a vote of thanks was, upon the motion of Mr. James, Science Master in the Colombo College, adopted.)

ACKNOWLEDGMENT

We beg to acknowledge with grateful thanks the generous donation of the second instalment of Rs. 2000 received from "a friend of the Adyar Library" through the very kind offices of Mr. C. Jinarajadasa. This donation is ear-marked for the purpose of preparing a descriptive catalogue of the Manuscripts in the Library.

Adyar, G. SRINIVASA MURTI,
17th February, 1939 *Hony. Director.*

MANUSCRIPTS NOTES

By C. Kunhan Raja

THE COMMENTARIES ON THE AITAREYA BRĀHMAṆA

By

i. Govindasvāmin
ii. Bhaṭṭabhāskara
iii. Ṣaḍgurus'iṣya

The commentary on the Aitareya Brāhmaṇa by Sāyaṇa is available in print. Besides this now well-known commentary there are three more commentaries on the Aitareya Brāhmaṇa. Transcripts of these works are available in the Adyar Library. Similar transcripts are kept in the Government Oriental Manuscripts Library, Madras.

i. *Commentary by Govindasvāmin.* The manuscript of this work is complete for the forty adhyāyas. It covers about 4500 Granthas. The work begins with some benedictory verses :

yenādhikārthetaras'abdajalpana-
pras'okataptāmbumanaḥprasādinā
adṛṣṭapūrvās'rutir abhyudiritā
tam aitareyam s'irasā nato'smy aham

Then there is an apology :

sarvajñenāpi yat kartum as'akyam tat punar mayā
alpajñenāpi sammohāc chraddhayā ca cikīrṣyate

Then there is some information about the author :

ātmajenāravindāyā viṣṇoḥ saṅkṛtijanmanā
govindenaitareyasya vyākhyānam kriyate 'dhunā

After this there are a large number of stanzas which give the content of the Brāhmaṇa and the section is called Bhāṣyārthasaṅgrahakārikā. The section begins :

kvacid vidhiḥ praśaṃsā ca keṣu cid vidhir eva ca
keṣu cit stutir eva syād evam nindāniṣedhayoḥ

brāhmaṇāmnāyasāmarthyād gavāmayaniko vidhiḥ
dvādaśāhavidhir vā syāt prasaṅgad anyad ucyate

yad vāgniṣṭoma ukthyaś ca ṣoḍaśityādikalpanā
ā caturviṃśad ity asmāt prāyaṇīyo vidhīyate

eṣa evātirātraḥ sann ante tūdayanīyabhāk
agniṣṭomas tathokthyaś ca ṣoḍaśy apy atra kalpitā

sātraprakṛtibhūtatvāt saṃsthāntaram anādṛtam
caturviṃśam ahaḥ paścā

.
yad vābhijidviśvajitau tad yad ity atra nirdiśet

ṣoḍaśo 'bhiplavaḥ paścān māsakḷptis tataḥ parā
triyaho 'bhiplavaḥ pūrvaḥ svarasāmāna eva hi

ayanena gavām ukte ādityāṅgirasām tataḥ
divā kīrtyam aharmadhye dvayor api ca pakṣayoḥ

bharatadvādaśāhas tu gāyatryā stūyate tataḥ
dvādaśāhapraśaṃsā ca vyūḍhatā ca tathocyate

pṛṣṭhyaś ca ṣaḍahaḥ pūrvas tryahaś chandomasaṃjñitaḥ
viśvajic cāpi ṣaṣṭhaḥ syād apivākyam ataḥ param

tad etad daśarātram syād vyūḍhaś chandobhir uttaram
prāyaṇīyodanīyābhyām dvādaśāho bhaviṣyati

samūḍhadvādaśāhasya kḷptir atra na vidyate
ākṣiḍhaiḥ ṣaḍahaiś caiva gavāmayanam āpyate

etāvat sātrahauntrākhyam yajñagāthā prakīrtyate
prāyaṇīyaś caturviṃśaḥ pṛṣṭhyo 'bhiplava eva ca

abhijitsvarasāmāno viṣuvān viśvajit tathā
chandoṃā daśamañ cāhur uttaman tu mahāvratam

iti prasiddhahautrasya s'eṣartvigviṣayāḥ kriyāḥ
ā triṃs'ādhyāyanirvṛtter agnihotrapurassarāḥ

agnihotram svatantram syād vyāhṛtipraṇavātmake
brahmatve tasya nirdes'o vyāhṛtīnām pras'aṃsayā

brahmagrāvastutīs' caiva subrahmaṇyasya cottarāḥ
s'astriṇām hotrakāṇāñ ca satre vais'eṣiko vidhiḥ

unnīyamānasūtrāṇi pras'āstṛviṣayāṇi hi
ekāḥ prasthitayājyās tu gotrādīnām udīritāḥ

hotrā ha maitrāvaruṇo brāhmaṇācchaṃsy athāparaḥ
potā neṣṭā tathaivācchāvāko 'gnīt saptamas smṛtaḥ

etā hotrā iti proktās strīvat puṃvac ca kutracit
kartṛkālaviparyāsād devatādes'ayor api

lakṣaṇāguṇavṛttyā ca codyānām uttaram tataḥ
aṣṭānān tāyamānānām hotus' catvāry adhīmahe

adhyāsañ cāpy atipraiṣam tārkṣyam yājatavedase
ārambhaṇīyāḥ paryāsāt tadvato 'har ahaḥ stutim

s'astriṇām hotrakāṇāñ ca tāyamānāny adhīmahe
stotriyān anurūpāṃs' ca pragāthāṃs tadvato 'pi ca

ārambhaṇīyāhar ahaḥ s'asye cāhīnasūktakam
mādhyandinīyas'astrāṇām kḷptim āhās'valāyanaḥ

ekaikasyartvijām eṣām sampātās tu trayas trayaḥ
sthāne cāhīnasūktānām navadhā ṣoḍas'e viduḥ

uttamasyātha pṛṣṭhyāhna ukthānām s'ilpakḷptayaḥ
vālakhilyā vṛṣākapyaḥ pra va ity evayāmarut

s'ilpāni vikṛtāny āhur eke tv api tu tāny api
dvipadāstutyupādhitvād vikārasyānyathāpi ca

nitys'ilpam idam proktam vis'vajic ca tayor yadi
dvipadāstutyupādhitvād agniṣṭomāntatāpi ca

ūrdhvam ārambhaṇīyābhyas' s'ilpāny avikṛtāni ca
acchāvākas tu taddes'e dyaur na yaḥ sūktabhāg bhavet

ekāhasūktopacayam s'aṃsanena giro viduḥ
dikṣato 'pavratādes'aprasaṅgāt pas'ubhaktayaḥ

tadvyāpattinimittārthaprāyas'cittaprasaṅgataḥ
bhāgitvāc cāpi sarveṣām iha naimittiko vidhiḥ

uktatvāt sarvavarṇānām avis'eṣeṇa karmaṇām
naimittikaprasaṅgena rājanyasya vidhīyate

rājanyasya vis'eṣo 'yam ā brāhmaṇasamāpanāt
athābhiṣecanīyasya s'aunas's'epo vidhīyate

brahmatvam yajñadikṣāyām kṣatram āpnoti tāvatā
varṇadvayasamāves'āt kiṅ katham vā virodhiṣu

ity etat sarvam adhyāye catustriṃs'e nirūpitam
vṛddhiḥ kṣatrasya somena phalair āhutibhakṣaṇe

stotras'astre ca tasyokte abhiṣekavidhiḥ punaḥ
indrasya cābhiṣekasya pras'aṃsā tadvidhiḥ paraḥ

itihāsāḥ purākalpā nārās'aṃso 'tha gāthikāḥ
pras'nasyottararūpeṇa padyagāthāḥ prakīrtitāḥ

karmāṇi yābhiḥ kathitāni rājñām
dānāni coccāvacamadhyamāni
nārās'aṃsīr ity ṛcas tāḥ pratīyād
yābhis stutir dās'atayīṣu rājñām

paurohityavidhānan tad abhidhāne ca pas'cimaḥ
saṃkṣiptam aitareyasya brāhmaṇasyārthavastu yat

brāhmaṇānukrameṇaiva gatārthasya samāsataḥ
s'uddhānuparamād vyastavyācikhyāsā vijṛmbhate

dīkṣā ca dīkṣaṇīyā ca dikṣāyās sthāpanāni ca
yājyānuvāke saṃyājye vis'eṣaphalasammite

Here there is the colophon : iti aitareyabrāhmaṇabhāṣye govindasvāmini bhāṣyārthasaṅgrahakārikā samāptā.

There are many mistakes in the manuscript and as such in some places it is difficult to reconstruct the correct reading.

The commentary is called Govindasvāmin as well as the author of the commentary. In all the colophons, we see the expression aitareyabrāhmaṇabhāṣye govindasvāmini and not govindasvāmikṛte. As a matter of fact, in many other places, the term used is not bhāṣya but vyākhyāna. The term bhāṣya is

found in the colophon at the end of the seventh adhyāya and the eighth adhyāya. At the end of the third adhyāya the colophon says: aitareyāraṇyavyākhyāne instead of aitareyabrāhmaṇavyākhyāne. This must be a scribal error either in this transcript or even in its original. At the end of the thirtieth adhyāya there is the colophon: ity aitareyabrāhmaṇavyākhyāyām govindasvāminyām triṃso 'dhyāyaḥ. The colophon at the end of the work is: ity aitareyabrāhmaṇabhāṣye govindācāryapraṇīte govindasvāmini catvāriṃśo 'dhyāyaḥ samāptaḥ.

Thus the name of the commentary is govindasvāmin after the author, who is Govindācārya. The commentary is styled as a bhāṣya, as a vyākhyāna and as a vyākhyā; and according as the term is vyākhyā in the feminine gender or vyākhyāna or bhāṣya in the neuter gender, the name appears as govindasvāmin or govindasvāminī.

The commentary is complete. But there are some breaks in the middle. The commentary starts from the very beginning and goes on to the middle of the eleventh adhyāya (in the middle of the 8th section). Then there is a long break. This is on Page 227 in the transcript in the Library. Then on the same page begins the commentary on the beginning of the ninteenth adhyāya. Then the transcript proceeds right up to the thirty second adhyāya. In the middle of the adhyāya there is again a break. In the middle of the commentary of the second section in that pañcikā the manuscript breaks and the verses found in the beginning of the work from the benedictory one up to ātriṁśādhyāya are repeated. Then the commentary continues. This repetition is on Pages 507 to 510. There is a small break in the middle of the story of Śunaśśepa; but this is a very small break. Except for these breaks the work is complete.

The work begins, as has already been stated above, with a large number of stanzas. In the beginning of the chapters also there is a stanza. The second adhyāya begins:

prāyaṇīyā tadaṅgam yad devatādy adhyagīṣmahi
tathaivodayanīyā ca tadviśeṣāś ca kalpitāḥ.

Third adhyāya begins:

somapravahaṇīr agnimanthanīyā ṛcaḥ punaḥ
ātithyā ca tadaṅgāṇi tṛtīyādhyāyacodanāt

Fourth adhyāya begins:

abhiṣṭavopasattānūnaptṛyāpyāyananihnavāḥ
kalpitā gharmasambhārā vratopāyanam eva ca

Fifth adhyāya begins:

rājakrayabrāhmaṇalagnam ādau
vahnipraṇītipratipādikās' ca
tathā havirdhānavivardhanārthā
agnes' ca somasya ca yā ṛcas syuḥ

Sixth adhyāya begins:

yūpo 'tha yūpāñjanam āpriyas' ca
paryagnyupapraiṣam athādhrigus' ca
pas'oḥ puroḍās'avidhir manotā
vanaspatiḥ ṣaṣṭha iḷāstutis' ca

Seventh adhyāya begins:

paryagnyāder vis'eṣāṃs' ca stokāḥ svāhākṛtīr api
vapāñ cādhīyate prātaranuvākavidhis tataḥ

Eighth adhyāya begins:

aponaptrīyataccheṣā upāṃs'vādigrahā api
savanīyāḥ puroḍās'āḥ pavamānāya sarpaṇam

Ninth adhyāya begins:

ṛtuyājā dvidevatyās tadvis'eṣā iḷāstutiḥ
tūṣṇīṃs'aṃsapras'aṃsā ca navamādhyāyacodanāḥ

Tenth adhyāya begins:

āhāvam nividam sūktam acchāvākasya codanāt
yajamānapunarjanma bruvate 'thādhidaivatam

Eleventh adhyāya begins:

ekādas'e 'tha praugapras'aṃsā
tato vaṣaṭkāram anustutiñ ca

tatkartur ātmany anumantraṇañ ca
tato nivitpraiṣaviṣ'eṣam āhuḥ.

At the end of the eleventh adhyāya, there is no colophon. The manuscript breaks in the middle of the adhyāya. Usually when an adhyāya begins, there is the statement like : govindasvāmi-bhāṣye das'amo 'dhyāya ārabhyate. But here there is no such thing ; the break is also not noted in the manuscript. There is a stanza which must be the beginning of the ninteenth adhyāya :

jyotiṣmatyo bharato dvādas'āho
dīkṣākālo yājanam pās'ukañ ca
vyūlhachando dvādas'āhapras'aṃsā
pṛṣṭhānāñ ca chandasāñ ca prakḷptiḥ

From the middle of the eleventh adhyāya to the end of the eighteenth adhyāya there is a break. The twentieth adhyāya begins :

bhinnāny āhur devatāstomasāma-
chandāṃsy āhus tasya tasyāpi ṣaṭtvam
vidvadvākyād uttarasyāḥ samānam
svā svā hassu

siddhāntas'āstrāṇi ṣaḍ eva hotrāṇy
ājyena sūktam
niṣkevalye stotriyaḥ pṛṣṭhayonir
yonisthāne svas' ca sāmapragāthaḥ

tārkṣyam sūktāt pūrvam atyetu nitye
svāt svāt sūktāj jātavedasyam anyat
chandomānam vais'vadevān purastād
āyāhimān babhrusūktāni caiva

rathantaram ayugmam syād bṛhatsāmetarad bhavet
vairūpādi dvitīyam syāt tṛtīyādiṣv anukramāt

athendrapūrvo nihavaḥ pragātho
dhāyyās' ca tārkṣyās' ca samānam ahnām
svam svan tathā jātavedasyam agre •
chandoma ādya tṛtīyaḥ

There is no verse in the beginning of the twenty-first adhyāya, nor in the beginnings of the twenty-second, twenty-third and twenty-fourth adhyāyas. The twenty-fifth adhyāya begins:

athāgnihotram payasaḥ praś'aṃsā
taddohanāpattiṣu niṣkṛtiś' ca
tasya praś'aṃsāpy udite ca homo
brahmartvijo vyāhṛtayo 'py adhītāḥ

Twenty sixth adhyāya begins:

grāvastotoṣṇīṣasamāveṣṭitamūrdhā
mantrair arbudasūktam vipṛṇakti
kiyato 'bhiṣṭavanīyāḥ katham etāḥ
subrahmaṇyāhvānam iti pravadanti

Twenty seventh adhyāya begins:

prātaḥsavanikaś'astrāṇy anurūpo
yasmin stautyastuvate stotriya eṣaḥ
ārambhākhyā āvapanīyāḥ paris'iṣṭā
ūrdhvam tasmāt svād atha paryāsatṛcāś' ca

Twenty eighth adhyāya begins:

praś'āstusūktāny unnayanārthāny anusavanam
hotrādīnām prasthitayājyā api sapta
kartṛchandodaivatayogasya ca codyād
gauṇyā vṛttyā lakṣaṇayā vā parihāraḥ

There is no stanza at the beginning of the twenty-ninth adhyāya. The thirtieth adhyāya begins:

..... retaḥ prāptijanmapratiṣṭhā
kḷptim s'ilpair yajñasaṃskārarūpam
agniṣṭome s'ilpaś'astraprakḷptim
nārāś'aṃsyādy āha kuntāpaś'astram

There are no stanzas in the beginning of the remaining adhyāyas of the work. In the commentary on the Aitareya Brāhmaṇa by Sāyaṇa there are similar verses in the beginning of the adhyāyas. The verses are mostly identical. But the verse given in the commentary of Govindasvāmin in the beginning of the second

adhyāya is given in the beginning of the third adhyāya in the commentary of Sāyaṇa. This shift is found throughout. There are many places where there is no verse in the commentary of Sāyaṇa while there is a verse in the commentary of Govindasvāmin. In some cases the reverse also happens. In some places there is a verse in both the commentaries; but the verses are different in the two commentaries. On account of this variation I have given all the verses here that are found in the manuscript of the commentary of Govindasvāmin.

After the colophon at the end of the fortieth adhyāya, there is a verse which runs:

badhvā mudrāṅ kareṇa tribhir api nayanaiḥ kvāpi paśyat prabhāta-
pronnidrāmbhojalīlaiḥ kimapi ca manasā vastutattvam vivicyat
paścāllambaiḥ kapardaiḥ kṣaṇarucikapiśair indulekhāsanāthair
vyākhyāvyāpāraśāli pradiśatu manasaś śuddhim aiśam vapur vaḥ.

Then there is another work in the original from which the transcript was made. This last verse must have been written by the scribe who wrote the original from which the transcript was prepared for the Adyar Library. It is not the composition of Govindasvāmin the author of the commentary.

The manuscript bears the shelf number XXXVIII—G. 3. In the Government Oriental Manuscripts Library, Madras, their transcript is described under R. No. 3806. The original is a palm leaf manuscript in Malayalam characters belonging to the Naduvil Matham, Trichur, Cochin State.

I will add further details about this commentary after giving a general description of all the three commentaries.

(To be continued)

MANUSCRIPTS EOTES

By Dr. V. Raghavan

THE 'NĀRĀYAṆOPANIṢAD BHĀṢYA'

On p. 32*b* of the Adyar Catalogue, I, is found the entry "नारायणोपनिषद्भाष्यम्—माधवाचार्यकृतम् XXX. G. 14." This MS. was examined by me, with a view to find out who this author Mādhava was, whether he was Māyana Mādhava, the elder brother of Sāyana, or Cāvuṇḍa Mādhava mantrin (the author of the Sūta-saṁhitā-tātparyadīpikā and the Governor of Goa) or Sāyana Mādhava, the son of Sāyana and the author of the Sarvadarśana-saṁgraha. On examination, however, I found that the author is none of these. The MS. represents Sāyana's Bhāṣya on the Nārāyaṇa or Puruṣasūkta Anuvāka, the Nārāyaṇīya or the Yājñikī Upaniṣad and the Mantras to Rudra and Jātavedas,—all forming part of the Taittirīyāraṇyaka. Portions of the MS. were also compared with the printed text of the Sāyana bhāṣya on the Taittirīya Āraṇyaka in the Ānandāśrama Series: There were a number of very minor variants, most of which agreed with the 'क' readings noted in the footnotes in the Ānandāśrama edn.

THE SANDHYĀVANDANA BHĀṢYA BY TIRUMALA YAJVAN

The same codex above noted (XXX. G. 14) contained an unidentified gloss on the Sandhyāvandana mantras, which has not been noticed also in its proper place on p. 33*b* of the Adyar Catalogue, I. The work opens thus:

सन्ध्यावन्दनमन्त्राणां वेदभाष्यानुसारतः ।
क्रियते बालबोधार्थं भाष्यं तिर्मलयज्वना ॥

This shows that the work is identical with D. No. 2883 in the Madras Government Oriental MSS. Library (Descriptive Catalogue, V, pp. 2130-1). From another MS. of this same work in the Madras Government Oriental MSS. Library, Triennial Catalogue R. No. 2258*b*, we come to know the following details of our author, Tirumalayajvan :

Tirumala belonged to the family of one Mādhava Somayājin and was the son of one Malluyajvan. Tirumala was a Sarvatomukhayājin.

"इति श्रीमाधवसोमयाजिकुलावतंस मल्लुयज्वतनयेन तिरुमलसर्वतोमुखयाजिना विरचितं सन्ध्यावन्दनमन्त्रभाष्यम् संपूर्णम् ।" (Madras. Govt. Ori. MSS. Lib. Trien. Cat. R. No. 2258*b*).

At the end of the MS. there is the informing post-colophon scribal note that on the Sandhyāvandana, there are the Bhaṣyas of S'aṅkara, Kṛṣṇa Paṇḍita and S'rīdhara, but that Tirumala's is the easy commentary. There are a large number of MSS. of Kṛṣṇa Paṇḍita's Bhāṣya; Adyar Catalogue, I, p. 15*b*, and the Mysore Catalogue, I, p. 18, notice MSS. of S'aṅkara's commentary, but the S'rīdharīya Bhāṣya mentioned seems to be rare.

The Other Works of Tirumala and the works of his father and grandfather.

The Madras Government Oriental MSS. Library contains MSS. of some other works of our Tirumala also. R. No. 2148 is Tirumala's Āpastambas'rautamantrabhāṣya. R. Nos. 1664 (a) and 1966 (a) are MSS. of Tirumala's Dars'apūrṇamāsamantrabhāṣya. From the introductory verses in the latter work we learn that his father Mallayjvan wrote :

1. a Ṭīkā on the Tattvacintāmaṇyāloka (of Jayadeva-Nyāya)

2. „ „ „ Tattvaviveka (Nṛsimhāś'ramī-Advaita)
3. „ „ „ Kaiyaṭa, *i.e.*, Kaiyaṭa's Mahābhāṣya-pradīpa (Vyākaraṇa).

यत्पित्रा तु कृता टीका मण्यालोकस्य धीमता ।
तथा तत्त्वविवेकस्य कैयटस्यापि टिप्पणिः ॥

that his grandfather, not named, wrote :

1. a Darś'apūrṇamāsa mantrabhāṣya like that of Tirumala ;
2. a Kṛṣṇābhyudaya kāvya, and
3. a treatise on the Prābhākaramīmāmsā probably called Gurumatānuvāda.

पितामहस्तु यस्येदं मन्त्रभाष्यं चकार च ।
श्रीकृष्णाभ्युदयं काव्यमनुवादं गुरोर्मते ॥

And that Tirumala himself wrote :

1. a Ṭīkā on the Mahābhāṣya called Anupada, and
2. a Ṭīkā on the Sandhyāvandana for the Vaiṣṇavas, (which is the work we noted first), besides the two other works, the Āpastambaś'rautamantrabhāṣya and the Darś'apūraṇamāsa mantra bhāṣya.

टीका चानुपदाख्या हि महाभाष्यस्य धीमता ।
सन्ध्यावन्दनमन्त्राणां वैष्णवानां च सा कृता ॥

THE KUCARA GRĀMA DĀNA PATRA

On p. 25*a* of the Adyar Catalogue, II, is found the interesting entry " कुचर ग्राम दानपत्रम् (राजवंशावलिः) माधवाचार्यकृतम् ", 8. H. 37. On enquiry it was found that this MS., as well as the other historical record noted on *ibid.*, p. 26*b*, śilāś'āsana patrikā, 8. H. 36, was lost.

What this Kucara grāma dāna patra is, is however learnt from the Journal of the Bombay Branch of the R.A.S., IV, Old Series, pp. 97-116, where this inscription of which the Adyar MS. is a copy, is edited. The inscription is dated in A.D. 1391. It was issued during the time of King Harihara II of Vijayanagar. The donor is the Mādhava mantrin, the governor of Goa, who wrote the Tātparya dīpikā on the Sūtasamhitā. The donation is of the village of Kucara, renamed after the governor, as Mādhava pura, to 24 scholars. The grant refers first to King Saṁgama, Bukka and Harihara; then to Mādhava's capture of the Aparānta territory from the Turuṣkas and his establishing Hinduism in those parts; to Mādhava's reign as Governor of Goa; and then to Mādhava's death and his successor, Narahari, son of Brahmarasa and Mambāmbikā, elder brother of Bhāskara, pupil of Vidyāś'aṅkara and of the Ātreya gotra.

From this we are able to know that Mādhava, the author of the Sūtasamhitā vyākhyā, died in or about A.D. 1391. We have inscriptions of Mādhava with the dates A.D. 1344, 1347, 1368 and 1384.

THE KṚṢṆA CARAṆA PARICARYĀ VIVṚTI

In the Vrata Section we find in the Adyar Catalogue, I, p. 161*b* a work called Kṛṣṇa caraṇa paricaryā vivṛti, with an index attached to it. The Catalogue gives Vidyāraṇya Tīrtha as the author.

On examination I find both the work and its index to be not MSS, but litho-prints produced at Kāś'ī.

Rajendralal Mitra's Notices describe Vidyāraṇya Tīrtha's Kṛṣṇa caraṇa paricaryā vivṛti, No. 2260. See Aufrecht also, 1, p. 119*b*. This Vidyāraṇya Tīrtha was of Benares and was

perhaps the same as the Guru of Vis'ves'vara datta or Devatīrtha-svāmin who wrote the Sāṃkhyataranga, etc. and passed away in Benares in 1852. (Aufrecht, I, p. 588*a*). Hall says he knew Devatīrtha (p. 2, Hall's Index).

The MS. noticed by Rajendralal Mitra contains only the last part of the material contained in the Adyar codex titled Kṛṣṇa caraṇa paricaryā vivṛti. On examination, I find the following to be the contents of the Adyar copy. It is true Vidyāraṇya Tīrtha's work is only the Kṛṣṇa caraṇa paricaryā vivṛti, a gloss on a Kṛṣṇa Caraṇa paricaryā. The work, the whole of it, was printed at Benares by the order of the Kās'ī King, Nārāyaṇasimha. The date in chronogram given at the end evidently means A.D. 1830. Vidyāraṇya Tīrtha's gloss has a verse on this King, at the end.

At the instance of the Kās'ī King Nārāyaṇasimha, one Cidghana wrote the work called Paddhati; one Hariharānanda wrote the Paddhati paricaryā. Both these writers seem to be the pupils of one Vis'ves'varayati. In the Paddhati paricaryā we find dealt with Dharma, classification of Literature, Vedānta, yati-ācāra, worship of Rāma and Kṛṣṇa, devotion, etc.

This codex does not contain any of these sections completely. On p. 72, the Paddhati paricaryā ends abruptly. Then worship of Rāma is taken up and this ends abruptly on p. 12. Then follows the incomplete Rādhāmādhava pada paricaryā. The Kṛṣṇa stotra from the Gopālatāpanī is found here and the Bhāgavata is also deified here. Then starts Kṛṣṇa caraṇa paricaryā vivṛti by Vidyā-raṇya who mentions the Guru Umārāma Paṇḍita. There is first a resume of the books of the Bhāgavata, and within it, a resume of the Rāmāyaṇa.

Therefore, this Vidyāraṇya Tīrtha, of the last century should not be confused with the celebrated Vidyāraṇya.

MANUSCRIPTS NOTES

A NOTE ON THE DATE OF KAUŚIKA BHAṬṬA BHĀSKARA

By K. Madhava Krishna Sarma

In most of the available MSS. of Bhaṭṭa Bhāskara's Jñānayajña on the Taittirīya Brāhmaṇa, the colophon at the end reads :

एष निष्पावके शाके कु(कौ) शिकान्वयजन्मना ।
भट्टभास्करमिश्रेण ज्ञानयज्ञः प्रवर्तितः ॥

निष्पावक is the name of a plant (Phaseolus radiatus) called Anumulu in Telugu, and as Anumula (genitive) still obtains as a family name in the Telugu country, Burnell infers that Bhaṭṭa Bhāskara was a Telugu Brahmin. (Cat. of the Tanjore Library, p. 7). Shama Sastri and others interpret निष्पावके शाके as 'in the Śāka year 1410' (A.D. 1489). (Vide Shama Sastri, Upodghāta to the T.Br., p. 4 ; Bhagavaddatta, a History of Vedic Literature, Vol. II, pp. 43-47 ; Seshagiri Sastri, Report for 1893-94, pp. 3-4). But as this date is inconsistent with the tradition which assigns Bhaṭṭa Bhāskara to the latter half of the 10th century and as Bhaṭṭa Bhāskara is quoted by Mādhava who flourished about the middle of the 14th century, Seshagiri Sastri in his Report for 1893-94 suggests the alteration of the expression निष्पावक to निष्पापक, the latter being rendered=Śaka 1110 (1189 A.D.)—a date which roughly agrees with the known chronological datum and tradition. "Unless such a correction is made" observes Seshagiri Sastri "the stanza becomes unmeaning ; for what is meant by saying that Bhatta Baskara composed the Bhāṣya 'in the plant phaseolus radiatus,". Professor Keith accepts this date and says that "it must be regarded as realy proved". (See Cat. of the Sanskrit MSS. in the Library of the India Office, Vol. II, Part I, No. 4399).

Though Seshagiri Sastri's suggestion is a plausible one, he is not able to support it by MS. evidence. I find that the colophon in one of the MSS. of the Adyar Library (XXII-H-51) contains the clear reading निष्पापके. The MS. is at least a century old. It seems that व in lieu of प in certain MSS. is a scribal error (as both of them are somewhat alike in Telugu and Grantha).

If the reading contained in the MS. of the Adyar Library be the correct one, the date of Bhaṭṭa Bhāskara is settled beyond doubt. Though there are some MSS. which read लोके instead of शाके (Madras 189, Adyar XXXIV,C.5, etc.,), it has to be noted that these are comparatively very few and this reading (लोके) calls for some investigation before it can be accepted. The variant एष निष्पादशाखोऽयं found in the MS. of the A.S.B. (No. 456) neither conforms to the metre nor makes any sense. It is undoubtedly a scribal mistake. There are also a few MSS. which substitute प्रकीर्तितः for प्रवर्तितः the former not making any important difference in the sense.

It has thus to be stated that in the light of the reading found in the MS. of the Adyar Library and the available chronological data (Vide Bhagavaddatta, ibid.) which point out that Bhaṭṭa Bhāskara cannot be later than the 12th century, the obinion of Shama Sastri, Vaman Sastri and some others cannot be accepted.

REVIEWS

Krishnaswami Aiyangar Commemoration Volume, Published by a Committee, 1936. Price Rs. 10.

This Commemoration Volume of essays and papers written by the friends, pupils and admirers of Dr. S. Krishnaswami Aiyangar was presented to him on the occasion of his Sixty-sixth birthday in appreciation of his services to the study of South Indian history. Dr. Krishnaswami Aiyangar occupied the Chair of Indian History in the University of Madras for fifteen years and retired from the services of the University in 1929. A chronological bibliography of his writings is supplied at the end of the volume as an Appendix. While the bulk of his writings are scattered over the learned journals of the day he has published over a dozen books in his own name. The *Journal of Indian History* is run on his personal responsibility. As the Editor of the Madras University Historical Series, his Introductions to them form a part by themselves. It is but fitting that a scholar of his standing should receive the homage of his friends and co-workers. This is not the first occasion when such appreciation has been shown in India. We have the Commemoration Volumes of Sir R. G. Bhandarkar, Sir Asutosh Mukherji, Pandit Madan Mohan Malaviya and others which have led the way on earlier occasions. A similar volume with the name of Professor S. Kuppuswami Sastri was published from Madras, only recently. (See Vol. I. part 3 of our Bulletin pp. 99—101. for a review of this volume).

This volume represents a collection of papers specially written for the purpose and published by an Editorial Committee consisting of Professors V. Rangacharya and C. S. Srinivasachari with

Mr. V. R. Ramachandra Dikshitar. The papers are arranged in six sections. The Editors have also added a short and informing sketch of the career of the Professor and of his work in the various spheres of activity. This is followed by *Appreciations* from Dr. V. Swaminatha Aiyar, Principal Tait of the Central College, Bangalore, Sir Shafat Ahmad Khan and Mr. Sardesai.

In the section on General Indian History, Dr. Bhattacharya of Baroda leads, writing on the *Royal Prerogative in Ancient India.* The list of prerogatives are merely catalogued quoting passages in support of the prerogatives stated. Dr. Charpentier, writing on the *Sasanian Conquest of the Indus Region* tries to clear the obscurity shrouding a clear understanding of the connection of the Indus region with the Persian kingdom. He sums up his views regarding the rise and fall of the Sasanian dominion in Western India in page 17. They are by no means conclusive, as expressed by the author himself in his concluding remarks, as part of the evidence depends for corroboration from Greek literature not well-known to the author. Dr. A. K. Coomaraswami writes on *Vedic Monotheism* and points out that the views of Edgerton that " Everything contained in at least the older Upaniṣads, with almost no exceptions, is not new to the Upaniṣads, but can be found set forth, or at least very clearly foreshadowed in the older Vedic texts." As Bloomfield has pointed out " the *mantra* and the *Brāhmaṇa* are for the least part chronological distinctions; that they represent two modes of literary activity and two modes of literary speech which are largely contemporaneous." Dr. Coomaraswami further states that it is precisely this fact of the Vedic incantations being liturgical that it makes it unreasonable to expect from them a systematic exposition of the philosophy they take for granted (p. 24). In the Brāhmaṇas, in the Upaniṣads, in the *Gīta* and even in Buddhism nothing but an ultimate recension of what had already been taught always is found. (p. 25). The *Satiyaputra of Aśoka's Edict II* discusses the question of identity, extent and location of the country named. Mr. Govind Pai concludes that so long as the southern limits

of the Aśokan Aparānta could not be fixed with exactness it is hardly possible to be exact as to the province or provinces that were contained in the Satiyaputra Edict II. He is sure about one point and that is that Satiyaputra included South Kanara (p. 47).

Dr. Shama Sastri's paper on the date of the *Arthaśāstra* re-examines the position from internal evidence as compared with the passages of the *Vedāṅgajyotiṣa* and comes to the conclusion that it is a work of the pre-Christain period and belongs to the epoch of the commencement of the Mauryan period B.C. 327 to 330 (p. 136). Sardesai emphasizes on the importance of the Poona Residency Correspondence to complete the information to the historian as they contain much invaluable material. The paper on the *Blanks in Middle Indian History* is stimulating and a problem for the historian to solve. An interesting remark makes Mahākāla of Ujjain as established by the Scythians. *Recent Advances in Indian History and Historiography* by Dr. Venkatasubba Sastri of Mysore surveys the position from 1919 with the publication of the *Oxford History of India* by Vincent Smith. The date is a convenient point from which to look backward and forward. The period of individual research as represented in the works of Professor Rao Bahadur K. V. Rangaswami Aiyangar and Dr. Krishnaswami Aiyangar and others who were conducting research in addition to teaching students for the Degree courses of the University, is followed by collective work from that date. A change in the spirit of the people for whom books on Indian History are intended and the work in India by Indian scholars is now bearing fruit.

The second section devoted to South Indian History contains thirteen articles. Of these *Irai, Iraikāval and Iraiyili* of by Professor Nilakanta Sastri discusses the exact significance of some land revenue terms so often mentioned in the inscriptions. The article on the poets of the Diṇḍima family has not used all the available material on hand as the Descriptive and Triennial Catalogues of the Government Manuscripts Library have not

been laid under contribution. Paṇḍit Raghava Iyengar brings out interesting inferences on the comtemporaneity of Jñānasambandar and Tirumaṅgai Ālvār. The title of *mehan* was common in the Pallava family and therefore Vairameha need not necessarily be identified with Dantivarman Pallava or his Rāṣṭrakūṭā grandfather Dantidurga. It is quite likely that *Vairamehan* referred to by the Ālvār is Nandivarman Pallavamalla who might have had the name as one of his many titles. It is significant to note that the stanzas praising the Pallavas should have been placed together in the *Periya Tirumoli*.

The section on Religion and Philosophy has six papers for its share; that on Language Learning and Literature, fourteen; on Art and Archaeology, ten; and the last section on Greater India, three papers. Professor Suryanarayana Sastri discusses the special contribution of the Tamil genius to the philosophy of S'aivism. The Kālī cult in Kerala is explained as being based on the legend of the destruction of Dāruka an asura of great prowess by Kālī as the daughter of S'iva. Dr. B. C. Law writes on South India as a centre of Buddism and the interesting data furnished may with profit be used in reconsidering the date if the *Maṇimekhalai*.

Professor Subrahmanya Sastri, writing on the *Rāmāyaṇa*, is of opinion that the view of the Indologists in holding the epics as containing large accretions which were not present in the original work, cannot be taken at its face value. The tradition as recorded in the south, records all the 24,000 verses, also preserving the tradition of the recital of the *Rāmāyaṇa* by Kus'a and Lava before Śrī Rāma for twenty-five days. He therefore concludes that the original *Rāmāyaṇa* contained the 24,000 verses in seven Kāṇḍas.

Dr. Kunhan Raja's observations on the view of Itsing attributing the *Vākyapadīya* to Bhatṛhari clears a mystery and is a plausible explanation causing confusion in the minds of foreigners.

The Editors deserve to be congratulated for bringing out this useful collection of essays and in overcoming the many difficulties that confront a person in editing a heterogenous collection of this

character. Useful notes and suggestions are added here and there by the Editors, just to draw the attention of the scholars.

A. N. KRISHNAN

Vaḍamozhi Śruti Śūkti-Mālai of Haradattācārya with the Commentary of Śivaliṇga Bhūpati, with the Tamil rendering of the work by Sabhāpati Nāvalar, Crown 8vo. Pp. 45, 270 and 59. Edited by V. Chidambararamalingam Pillai, Published by The Śaiva Siddhānta Nūrpatippu Kazhakam, Tinnevelly and Madras.

The *Srutiśūktimālā* of Haradattācārya is an important work expounding the principles of Śavism in the form of a stotra praising Lord Śiva. The book under review was published in 1924 as No. 47 of the Śaiva Siddhānta Nūrpatippu Kazhakam. The Tamil rendering of the work by Sabhāpati Nāvalar, which forms the latter part of the book, was published as No. 40 of the same series.

Some previous editions of the work may be noted in this connection. A Kannaḍa version of the work was published in 1914. A nāgarī version of the text alone with a Marathi *anuvāda* was also printed in 1907. The publication of the commentary and the text together must be considered as a laudable enterprise on the part of the Publisher. Being a work of great importance to the votaries of Tamil Śavism in South India along with the *Hariharatāratamya* of the same author, it may be considered as a service to the Śaivites who could not get a copy of the work.

The Tamil Introduction running to forty-five pages comprises a short life of the author, his devotion to Lord Śiva and the miracles which he performed during the course of a lifetime. The life of the saint illustrates what a *bhakta* of his type with that unshakable faith in his Deity could accomplish by the powers that he develops in himself. Without going into the minute details it may be said that there is nothing which could not be accomplished

and what is more, the goddess of wealth will be prepared to follow the direction or person shown by such a devotee. Such instances are to be found in the lives of the saints of all religions.

The philosophy of S'avism as represented in this book of one hundred and fifty verses presents a close resemblance to the philosophy of the S'rīvaiṣṇavas except that it substitutes S'iva for Viṣnu in the important places of dispute. The entire text of the Veda is authoritative by itself and helps in the proper understanding of the Supreme Soul. It is divided into *Mantṛa*, *Vidhi* and *Arthavāda* vākyas. The word *Īs'vara* being applicable to Lord S'iva both by derivation and usage indicates the supreme position of Lord S'iva. The whole of the world depends for its existence on this *Īs'vara* who is no other than Lord S'iva. The view of the Sāṅkhyas that the *prapañca* does not depend for its existence on Īs'vara and the contention of the Yoga school that Īs'vara is a part of the *prapañca* are not acceptable. The authority for the supreme position of Lord S'iva is derived from the *pas'uniyojana* and the *s'imsumāras'iras*, where all the other devas are considered to be the parts of the body of the primeval fish. Howevermuch a thief may glory in having stolen a *kirīṭa*, no sane person would consider the *kirīṭa* as his personal property, as it can belong only to a king. Similarly, other gods would dislike to displease Lord S'iva by accepting the *pūja* performed, as it can be meant only for Lord S'iva. The word Rudra in the *Prātaragni sūkta* is explained as indicating Agni and the derivative name is accounted for by the story of Agni's *rodana*.

The six great guṇas of *Aiśvarya*, *Vīrya*, *Jnāna*, etc. can belong only to S'iva and are called by the name *bhaga*. He who has the *bhaga* is *bhagavān*. This position is supported by quoting texts from the *Atharvas'iras* and the *S'vetās'vataropaniṣad*. The purport of the *Nārāyaṇopaniṣad* is only the worship of S'iva and the *antarātmā* of Nārāyaṇa is only S'iva.

The greatness of S'iva is further established by pointing out that Nārāyaṇa is *Viṣva* while S'iva is *viṣvādhika*; Nārāyaṇa is *yāga*, S'iva is *yagādhipa*; Nārāyaṇa is the *nimittakāraṇa* of

Mūlaprakṛti while Śiva is *Mūlaprakṛti* itself. Hence, the difference between the two is great. It is *stutivāda* when Nārāyaṇa is called *viśvapati*. Thus *upāsanā*, the *upāsaka* and the object of *upāsanā* are identical with Virūpākṣa; this is explained in the *Nārāyaṇopaniṣad*.

Lord Śiva is the *adiṣṭana devatā* of the Gāyatrī and the *Āditya maṇḍala*. The supreme position of Rudra as the *yāgapati* is based not only on the *Yajurveda* but on the authority of the *Ṛgveda* as well. The *pariṣecana* after the offering to Rudra in the sacrifices is explained as being due to a desire to place him not on the same level with other gods, but on a higher level. In the same way, the injunction not to take the food offered to Lord Śiva is explained as based on a similar injunction which lays down that no brahmin should take his leavings. The *mūlavākya* cited here cannot bear the sense, as it has been interpreted to mean, that the leavings of the person have become *uccişṭa* and the comparison of the *nivedana* to Śiva to this is not happy.

The authorities to be accepted for proper conduct are the Vedas and the Śaiva Āgamas. It is not necessary to enter into the question of the Vedas being either eternal or made by the Lord. The omission by the *Grhyasūtrakāras* to mention *Śivapūja* is compared to the omission of the mention of the *Yajnopavīta* and hence need not be made much of. Nor the omission of the same in the *Smṛtis*, to be taken account of.

The other arguments make an attempt to meet the points raised against the acceptance of Śiva as the Supreme Being such as the *brahmahatyā doṣa* consequent on the cutting of one of the five heads of Brahma by Śiva. The editor has taken care to cite in the footnotes the *mūlavākyas* upon which he has found support for the text. In many cases the texts so cited can not bear the meaning given by the editor. Great care has been lavished in bringing out this important work. But the Sanskrit text printed shows stops where not needed. These mistakes, it is expected, will be remedied in a future edition of the work.

A. N. KRISHNAN

Śrī-vidyā-saparyā-paddhati, compiled by Brahma-śrī N. Subrahmaṇya Ayyar, President-founder, Śrī Brahma-vidyā-vimarśinī Sabhā, Madras, 1938.

The Brahma-vidyā-vimarśinī Sabha, Madras, which appears to have been founded very recently deserves to be congratulated for the vigorous work it has been doing in the propagation of knowledge relating to the Brahma-vidyā by means of holding discourses and bringing out rare works on the Brahma-vidyā, one of its latest publications being the *Śrī-vidyā-saparyā-paddhati* a compilation by the President-founder of the Sabhā bearing on the ritual relating to the Navāvaraṇa-pūjā which is for the first time published free from all errors that had crept into the MSS., the subject being a recondite one taxing the capacity of Copyists of MSS. with meagre attainments. All the available South Indian MSS. have been used in the preparation of the work and a number of explanatory diagrams included for the benefit of worshippers. A foreword in English by Rao Bahadur Dr. M. Subrahmaṇya Ayyar and a learned Introduction in Saṃskṛt from the pen of Śrī C. Śaṃkara-rāma Śāstrī, M.A., B.L., who has edited the work, deal with the importance to be attached to the Upāsana of the Devī. The bare texts of the Lalitā-sahasra-nāmāvalī, the Āścaryāṣṭottara-sahasra-nāmāvalī, the Lalitā-tri-śatī-nāmāvalī, the Śrī-sūkta, the Durgā-sūkta, the Trī-puropaniṣad, the Devy-upaniṣad, the Bhāvanopaniṣad, and the Bahv-ṛcopaniṣad have also been appended to the volume, with a beautiful colour plate of Śrī Kāñcī Kāmākṣī and a diagram of the Śrī-cakra. Worshippers of the Devī will find in this a very useful publication.

S. SUBRAHMANYA SASTRI

Śrī Lalitā-tri-śatī-stotra with Candrikā, a commentary in Tamil—by Brahma-śrī N. Subrahmaṇya Ayyar, President-founder of the Śrī Brahma-vidyā-vimarśinī Sabhā, Madras, 1938.

The author has set forth in a learned Introduction the genesis of the strotra elaborately dealing with the potency of the Śrī-vidyā,

explaining the tradition with copious extracts from the Upaniṣad-s and glosses thereon by reputed commentators and from the works of S'rī S'aṃkara Bhagavat-pāda, S'rī Vidyāraṇya and others and winds up recounting the circumstances under which S'rī Haya-grīva initiated Sage Agastya into the mysteries of the S'rī-vidyā at Kāñcī-kṣetra. The attempt of the author in writing out the commentary in Tamil on the Three-hundred names of the Devī comprised in the Stotra, basing it on the sublime Bhāṣya in Saṃskṛt by S'rī S'aṃkara Bhagavat-pāda for the delectation of the devotees of the Devī so exquisitely brought out by the Bhagavat-pāda in his Bhāṣya, is highly commendable and worthy of the President-founder of a Sabhā which has been founded chiefly for the purpose of expounding the profound secrets of the Brahma-vidyā which is verily identical with the S'rī-vidyā of the *Samaya* cult. The *Kāmākṣī-mātṛkā-stava*, a hymn of Fifty-one stanzas composed by the author, is also included in the volume, from the perusal of which it will be found that the author is gifted enough in writing Saṃskṛt verse, evidently drawing his inspiration from his Guru, S'rī Guhānanda-nātha of S'rī Badarikās'rama.

T. R. SRINIVASA AIYANGAR

OUR EXCHANGES

The Adhyātma Prakāśa.
The Āndhra Sāhitya Pariṣat Patrikā.
The Annals of the Bhandarkar Oriental Research Institute Poona.
The Annals of Oriental Research, Madras University.
The Archiv Orientální.
The Aryan Path.
The Bhārata Dharma.
The Bhārata Mitra.
The Buddha Prabhā, Bombay.
The Bulletin of the Museum of Fine Arts, Boston.
The Bulletin L'Ecole Francaise D'Extréme Orient, Hanoi, Indo China.
The Bulletin of the New York Public Library.
The Cochin Government Archæologist, Trichur.
The Director of Archæology, Nizam's Dominions, Hyderabad.
The Director of Archæology, Baroda.
The Eastern Buddhist, Japan.
The Federated India, Madras.
The Hindu, Madras (Sunday Edition).
The Indian Culture, Calcutta.
The Indian Historical Quarterly, Calcutta.
The Indian Review, Madras.
The Indian Social Reformer, Bombay.
The Inner Culture.
The Jaina Antiquary.
The Jaina Gazette, Ajitashram, Lucknow.

The Journal of the American Oriental Society, New Haven, Conn., U.S.A.
The Journal of the Āndhra Historical Research Society, Rajahmundry.
The Journal of the Annamalai University, Annamalinagar.
The Journal of the Benares Hindu University.
The Journal of the Bihar and Orissa Research Society, Patna.
The Journal of the Bombay Branch of the Royal Asiatic Society, Town Hall, Bombay.
The Journal of the University of Bombay.
The Journal of the Greater India Society, Calcutta.
The Journal of Indian History, Mylapore, Madras.
The Journal of the K. R. Kama Oriental Institute, Bombay.
The Journal of the Madras Geographical Association.
The Journal of Oriental Research, Mylapore, Madras.
The Journal of Parapsychology, Duke University Library, Durham, North Carolina.
The Journal of the U. P. Historical Research Society, Lucknow.
The Kalaimagal.
The Karnāṭaka Historical Review, Dharwar.
The Karnāṭaka Sāhitya Pariṣat Patrikā.
Le Monde Oriental, Uppsala, Sweden.
The Maharaja's Sanskrit College Magazine, Mysore.
The Mīmāmsā Prakāś'a, Poona.
The Missouri University Studies.
The Mysore Archæological Series.
The Nāgarī Pracārinī Patrikā, Benares City.
The New Indian Antiquary, Poona.
The New Review, Calcutta.
The New Times and Ethiopia News.
The Oriental Literary Digest, Poona.
The Philosophical Quarterly, Amalner.
The Poona Orientalist.
The Prabuddha Karnāṭaka, Mysore.
The Progress To-day, London.
The Quarterly Journal of the Mythic Society, Bangalore.

The Rama Varma Research Institute, Trichur.
The Religions, London.
The Review of Philosophy and Religion.
The Saṃskṛta Ratnākara, Jaipur.
The Saṃskṛta Sāhitya Pariṣat Patrikā, Calcutta.
The Sentamil, Madura.
The Shrī, Kashmir.
The Suddha Dharma, Mylapore.
The Theosophical World, Adyar.
The Theosophist, Adyar.
The Udyāna Patrikā, Tiruvadi, Tanjore District.
The Vedanta Dipika, Sri Vaishnava Siddhanta Prachara Sabha, Ltd., Madras.
The Vis'va-Bharatī Quarterly, Shantiniketan.
The World-peace, Calcutta.
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MORALITY AND PANTHEISM

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QUESTIONS have been raised in several quarters as to the inefficiency of Pantheism (which term is intended to include Esoteric Buddhism, Adwaitee Vedantism, and other similar religious systems), to supply a sound basis of morality.

The philosophical assimilation of *meum* and *teum*, it is urged, must of necessity be followed by their practical confusion, resulting in the sanction of theft, robbery, etc. This line of argument points, however, most unmistakably to the co-existence of the objection with an all but utter ignorance of the systems objected to, in the critic, as we shall show by and bye. The ultimate sanction of morality, as is well-known, is derived from a desire for the attainment of happiness and escape from misery. But schools differ in their estimate of happiness. Exoteric religions base their morality, on the hope of reward and fear of punishment at the hands of an Omnipotent Ruler of the Universe by following the rules he has at his pleasure laid down for the obedience of his helpless subjects; in some cases, however, religions of later growth have made morality to depend on the sentiment of gratitude to that Ruler for benefits received. The worthlessness, not to speak

of the mischievousness, of such systems of morality, is almost self-evident. As a type of morality founded on hope and fear, we shall take an instance from the Christian Bible. "He that giveth to the poor lendeth to the Lord." The duty of supporting the poor is here made to depend upon prudential motives of laying by for a time when the "giver to the poor" will be incapable of taking care of himself. But the *Mahabharata* says that, "He that desireth a return for his good deeds looseth all merit; he is like a merchant bartering his goods." The true springs of morality lose their elasticity under the pressure of such criminal selfishness, all pure and unselfish natures will fly away from it in disgust.

To avoid such consequences attempts have been made by some recent reformers of religion to establish morality upon the sentiment of gratitude to the Lord. But it requires no deep consideration to find that in their endeavours to shift the basis of morality, these reformers have rendered morality entirely baseless. A man has to do what is represented to be a thing 'dear unto the Lord' out of gratitude for the many blessings he has heaped upon him. But as a matter of fact he finds that the Lord has heaped upon him curses as well as blessings. A helpless orphan is expected to be grateful to him for having removed the props of his life, his parents, because he is told in consolation that such a calamity is but *apparently* an evil, but in reality the All-Merciful has underneath it hidden the greatest possible good. With equal reason might a preacher of the Avenging Ahriman exhort men to believe that under the apparent blesssings of the "Merciful" Father there lurks the serpent of evil. But this gospel has yet to be preached.

The modern Utilitarians, though the range of their vision is so narrow, have sterner logic in their teachings. That which

tends to a man's happiness is good, and must be followed, and the contrary to be shunned as evil. So far so good. But the practical application of the doctrine is fraught with mischief. Cribbed, cabined, and confined, by rank materialism, within the short space between birth and death, the Utilitarians' scheme of happiness is merely a deformed torso, which cannot certainly be considered as the fair goddess of our devotion.

The only scientific basis of morality is to be sought for in the soul-consoling doctrines of Lord Buddha or Sri Sankaracharya. The starting point of the "pantheistic" (we use the word for want of a better one) system of morality is a clear perception of the unity of the one energy operating in the manifested Cosmos, the grand ultimate result which it is incessantly striving to produce) and the affinity of the immortal human spirit and its latent power with that energy, and its capacity to co-operate with the one life in achieving its mighty object.

Now knowledge or *jnānam* is divided into two classes by Adwaitee philosophers,—*Paroksha* and *Aparoksha*. The former kind of knowledge consists in intellectual assent to a stated proposition, the latter in the actual realization of it. The object which a Buddhist or Adwaitee Yogi sets before himself is the realization of the oneness of existence and the practice of Morality is the most powerful means to that end, as we proceed to show. The principal obstacle to the realization of this oneness is the inborn habit of man of always placing himself at the centre of the Universe. Whatever a man might act, think or feel, the irrepressible "I" is sure to be the central figure. This, as will appear, on the slightest consideration, is that which prevents every individual from filling his proper sphere in existence, where he only is exactly in

place and no other individual is. The realization of this harmony is the practical or objective aspect of the GRAND PROBLEM. Practice of morality is the effort to find out this sphere; and morality indeed is the Ariadne's clue in the Cretan labyrinth in which man is placed. From the study of the sacred philosophy preached by Lord Buddha or Sri Sankara *paroksa* knowledge (or shall we say *belief*?) in the unity of existence is derived but without the practice of morality that knowledge cannot be converted into the highest kind of knowledge or *aparoksha jnānam*, and thus lead to the attainment of *mukti*. It availeth naught to intellectually grasp the notion of your being everything and Brahma, if it is not realized in practical acts of life. To confuse *meum* and *teum* in the vulgar sense is but to destroy the harmony of existence by a false assertion of "I," and is as foolish as the anxiety to nourish the legs at the expense of the arms. You cannot be one with ALL, unless all your acts, thoughts and feelings synchronise with the onward march of nature. What is meant by the *Brahmajnāni* being beyond the reach of *Karma*, can be fully realized only by a man who has found out his exact position in harmony with the One Life in nature; that man sees how a *Brahmanjnāni* can act only in unison with nature and never in discord with it: to use the phraseology of our ancient writers on Occultism a *Brahmajnāni* is a real "co-worker with nature." Not only European Sanskritists but also exoteric Yogis, fall into the grievous mistake of of supposing that, in the opinion of our sacred writers, a human being can escape the operation of the law of Karma by adopting a condition of masterly inactivity, entirely losing sight of the fact that even a rigid abstinence from physical acts does not produce inactivity on the higher astral and spiritual planes. Sri Sankara has very conclusively proved,

in his Commentaries on the *Bhagavat Gita*, such a supposition is nothing short of a delusion. The great teacher shows there that forcibly repressing the physical body from working does not free one from *vāsana* or *vritti*—the inherent inclination of the mind to work. There is a tendency, in every department of nature, of an act to repeat itself; so the *Karma* acquired in the last preceding birth is always trying to forge fresh links in the chain and thereby lead to continued material existence and that this tendency can only be counteracted by unselfishly performing all the duties appertaining to the sphere in which a person is born—that alone can produce *chitta suddhi*, without which the capacity of perceiving spiritual truths can never be acquired.

A few words must here be said about the physical inactivity of the Yogi or the Mahatma. Inactivity of the physical body (*sthula sarira*) does not indicate a condition of inactivity either on the astral or the spiritual plane of action. The human spirit is in its highest state of activity in *samadhi*, and not, as is generally supposed, in a dormant quiescent condition. And, moreover, it will be easily seen by any one who examines the nature of occult dynamics, that a given amount of energy expended on the spiritual or astral plane is productive of far greater results than the same amount expended on the physical objective plane of existence. When an adept has placed himself *en rapport* with the universal mind he becomes a real power in nature. Even on the objective plane of existence the difference between brain and muscular energy, in their capacity of producing wide-spread and far-reaching results, can be very easily perceived. The amount of physical energy expended by the discoverer of the steam engine might not have been more than that expended by a hard-working day-labourer. But the practical results of the cooly's work

can never be compared with the results achieved by the discovery of the steam engine. Similarly the ultimate effects of spiritual energy are infinitely greater than those of intellectual energy.

From the above considerations it is abundantly clear that the initiatory training of a true Vedantin Raj Yogi must be the nourishing of a sleepless and ardent desire of doing all in his power for the good of mankind on the ordinary physical plane, his activity being transferred, however, to the higher astral and spiritual planes as his development proceeds. In course of time as the Truth becomes realized, the situation is rendered quite clear to the Yogi and he is placed beyond the criticism of any ordinary man. The Mahanirvan Tantra says:

Charanti trigunatite ko vidhir ko nishedhava.

" For one, walking beyond the three gunas—Satva, Rajas and Tamas—what duty or what restriction is there ? "—in the consideration of men, walled in on all sides by the objective plane of existence. This does not mean that a Mahatma can or will ever neglect the laws of morality, but that he, having unified his individual nature with Great Nature herself, is constitutionally incapable of violating any one of the laws of nature, and no man can constitute himself a judge of the conduct of the Great one without knowing the laws of all the planes of Nature's activity. As honest men are honest without the least consideration of the criminal law, so a Mahatma is moral without reference to the laws of morality.

These are, however, sublime topics: we shall before conclusion notice some other considerations which lead the " pantheist " to the same conclusions with respect to morality. Happiness has been defined by John Stuart Mill as the state

of absence of opposition. Manu gives the definition in more forcible terms :

Sarvam paravasam duhkham
Sarvamatmavasam Sukham
Idam jneyo samasena
Lakshanam sukhadukhyo.

" Every kind of subjugation to another is pain and subjugation to one's self is happiness : in brief, this is to be known as the characteristic marks of the two." Now it is universally admitted that the whole system of Nature is moving in a particular direction, and this direction, we are taught, is determined by the composition of two forces, namely, the one acting from that pole of existence ordinarily called " matter " towards the other pole called " spirit," and the other in the opposite direction. The very fact that Nature is moving that these two forces are not equal in magnitude. The plane on which the activity of the first force predominates is called in occult treatises the " ascending arc," and the corresponding plane of the activity of the other force is styled the " descending arc." A little reflection will show that the work of evolution begins on the descending arc and works its way upwards through the ascending arc. From this it follows that the force directed towards spirit is the one which must, though not without hard struggle, ultimately prevail. This is the great directing energy of Nature, and although disturbed by the operation of the antagonistic force, it is this that gives the law to her ; the other is merely its negative aspect, for convenience regarded as a separate agent. If an individual attempts to move in a direction other than that in which Nature is moving, that individual is sure to be crushed, sooner or later, by the enormous pressure of the opposing force. We

need not say that such a result would be the very reverse of pleasurable. The only way therefore, in which happiness might be attained, is by merging one nature in great Mother Nature, and following the direction in which she herself is moving: this again, can only be accomplished by assimilating men's individual conduct with the triumphant force of Nature, the other force being always overcome with terrific catastrophes. The effort to assimilate the individual with the universal law is popularly known as the practice of morality. Obedience to this universal law, after ascertaining it, is true religion which has been defined by Lord Buddha "as the realization of the True."

An example will serve to illumine the position. Can a practical student of pantheism, or, in other words, an occultist utter a falsehood? Now, it will be readily admitted that life manifests itself by the power of acquiring sensation, temporary dormancy of that power being suspended animation. If a man receives a particular series of sensations and pretends they are other than they really are, the result is that he exercises his will-power in opposition to a law of nature on which, as we have shown, life depends and thereby becomes suicide on a minor scale. Space prevents us to pursue the subject any further, but if all the ten deadly sins mentioned by Manu and Buddha are examined in the light sought to be focussed here, we dare say the result will be quite satisfactory.

RIGHT ADJUSTMENT[1]

BY PROF. D. D. KANGA, M.A., I.E.S. (RETD.)

MAN is not a mechanical, chemical or electrical machine but "a philosophizing animal,"[2] says modern science. This all-important change brought about in science today is to be seen less in its discoveries and inventions than in its altered outlook.

Changed Outlook of Science.

> The truly significant change in modern science is not to be found in its increased powers to aid man's progress, but in the change in its metaphysical foundations.[2]

Modern science is beginning to see that man is more than his body and brain, and that there may be other and subtler sheaths beyond the physical in which his consciousness works, and that all the outward activities of man have their origin in these subtler invisible sheaths. Hence it is worth while for us to know exactly what they are and how they can be cognized and utilized.

Consciousness Working at Different Levels.

The school of "level psychology" speaks of consciousness working at different levels, the lowest level being that of the physical body, the next higher being etheric.[3] Then there is consciousness working at the emotional,

[1] This article is a reprint of "Epilogue" to *Where Theosophy and Science Meet*, Part III, with some modifications.—[Editor].

[2] J.W.N. Sullivan, *Limitations of Science*, pp. 194, 196.

[3] "Etheric" is physical matter in theosophical literature, as distinguished from matter of the other subtler bodies which are not physical.

lower mental (concrete, analytical), higher mental (abstract, synthetic), intuitional and finally volitional levels. This is not all. It expresses itself at still higher levels. The consciousness works at all these levels but may be more active at one level than at another at any one time, depending upon a man's stage in evolution. It varies at different periods of a man's life; it varies in a community, a nation or a race at different periods of their growth. All pass through these different levels of consciousness. That is our common experience. It therefore follows that what may be good for the evolution of one man, community or race at one time is not necessarily good for the evolution of another man, community or race at the same time. We should try to understand this *principle of relativity* and thereby avoid many a pitfall. There cannot be an absolute rule of conduct for every man, woman and child in the world. This principle of relativity deserves to be borne in mind in every department of activity, in every branch of knowledge, in every walk of life.

Principle of Relativity.

Another principle which is working in life, and with which it is necessary for us to become familiar, is that there is nothing at rest in nature. There is motion, growth, everywhere; the evolution of form as well as of consciousness which we are witnessing is not static but dynamic. There is an urge within every one of us, within everything in the universe, to grow, to expand, to express, to unfold, to release. It may be likened to water seeking its own level in a closed system, rising to the height from which it came. There is something within the core of everything which ever tries to reach its source. The two processes of involution and evolution are going on side by

Principle of Dynamism.

Water Seeks Its Own Level.

side. Students of science are familiar with the phenomena of cyclic processes in nature,—as the cycles of water-vapour, oxygen-carbondioxide, nitrogen, etc.[1] Similarly there is a cyclic process in spirit descending into matter of different grades, beginning with the subtlest atomic matter of the cosmic plane and ending with the coarsest solid matter of the physical plane, then it ascends once again to the spiritual level. This is of course a great cycle, but there are smaller cycles within the larger cycle. What are the cycles in average and advanced humanity, is shown diagrammatically in the book mentioned in the footnote below.[2]

Law of Cycles.

When we study Theosophy and Science, we get a bird's-eye view of the grand process of evolution which is going on in the universe, and of which we form an active and a very important part. That is the value of the comparative study of Theosophy and Scince. Without this knowledge we should be groping in the dark. With this knowledge, life becomes intelligible and worth living; with this knowledge we begin to see the epoch-making events in our own life, as well as in the life-history of a community, a nation or a race, which may have taken place in the past and which may be happening now, in their proper setting, and thus give them their right values. With this knowledge comes understanding, and with the *practice* of this knowledge in the affairs of daily life comes wisdom. Then we learn how to adjust ourselves wisely to the different worlds within our small universe. As we begin to learn how

Bird's-Eye View.

Value of the Study.

Right Adjustment.

[1] See Part II, pp. 52-56 of *Where Theosophy and Science Meet*, edited by D. D. Kanga, for further illustrations.

[2] Ibid, p. 31.

to tackle the great problem of the riddle within us, how to harmonize the warring elements within us, how to unify our thought, emotion, speech and action, we also learn how to solve the most difficult problem that is agitating the statesmen of the world at the present day, namely, the right adjustment between the individual and society, between the individual and the State.

Lack of Harmony.

"Harmony in the physical and mathematical world of sense, is *justice* in the spiritual. Justice produces harmony, and injustice discord; and discord, on a cosmical scale, means chaos—annihilation."[1] It is the lack of harmony within that gives rise to the chaos without. The *without* is merely a reflection of the *within*. When harmony and peace are attained within, the individual of his own free will and accord will so adjust himself to society that the question of the exploitation of society for the benefit of the individual, and the other equally important question of the suppression of the individual in the interests of society, will never arise. There will be complete freedom of thought and self-expression for the individual. At the same time the interests of society will receive due consideration.

Individual and Society.

Self-imposed Discipline.

The law by which the individual governs himself will not be any man-made law imposed from without. He will be guided by a self-imposed discipline based on the laws of the Science of Life of which he has now a deeper understanding—the laws by which he governs himself will be love, co-operation, self-sacrifice and service, for he has now out-grown the "struggle for existence," which is only a half-truth.

[1] H. P. Blavatsky, *Isis Unveiled*, Part I, p. 330.

The question of adjustment requires further elaboration.

Primeval Principles.

The question of the relationship between the individual and society as also between the individual and the State, in economics, politics and government, the relationship between idealism and materialism, between reality and non-reality and between free will and determinism in philosophy, and that between the particle-theory and the wave-theory in physics—all these questions are after all one question, and are bound to arise and will have ever to be faced in one form or another. They are inherent in our constitution and in the constitution of the universe. Manifestation takes place when the equilibrium between these two primeval principles is disturbed. They are known as Purusha and Prakriti in the Sānkhya System of philosophy, and as twin-principles, eternally existing and working together, in the Zoroastrian religion. They are known as spirit and matter, life and form, in philosophy; and as energy and matter, positive and negative electricity, in science. These two principles are present everywhere, in God, in man,

God, Man, Atom.

in atom. They have their root in the Logos and as they are unfolded, a manifested universe comes into existence; their interplay results in the drama of creation and evolution.

This fundamental duality descends from one plane to another until we come to the physical plane, so that constituted as we are, this question of adjustment between these two principles is bound to arise in all stages of our growth.

What will help us to bring about as fine an adjustment as possible between these opposites? We

Man is a Miniature Universe.

should not forget that man is a miniature universe. Therefore, in order to procure

an adjustment between man and the external universe, which is the same thing as between man and his environment (society or State) it is necessary, in the first place, to bring about that adjustment between these opposites within man himself; and man will not deliberately, consciously begin this work of adjustment until knowledge of his own constitution dawns upon him, until he has a knowledge of the purpose and goal of life. Once he has grasped the whole plan of creation and evolution, he finds it so enthralling and all-compelling that he henceforward resolves not to drift on the ocean of life, but to take his evolution into his own hands, and to become himself an active agent in the evolutionary process; and he voluntarily offers himself to undergo the necessary training and discipline for that purpose.

Plan Enthralling, All-compelling.

The beauty of this discipline is that a man who adopts it changes from being a selfish, exploiting individual to an unselfish one, willing to share whatever he has—knowledge, wealth, power, possessions—with others of whatever race or country, for the common good; in other words, he is now willing to serve and sacrifice. When a man reaches this stage in his evolution, then he insists less on his rights and privileges and more on his duties and responsibilities as a member of family, society or State, and he knows how to bring about a fine adjustment between his national and international interests. He will know how to combine with other individuals in a common policy for society, the State and the whole world. At this stage the way will become clear for the solution of the problems of poverty, unemployment and war.

Beauty of the Discipline.

National and International.

The dominating factor discovered through this discussion is the importance of the problem of the individual. This must be tackled both from without and within. This does not mean that all the activities in which statesmen, scientists, engineers, economists and leaders of thought are engaged at present for the purpose of attaining a solution of these problems should await the solution of the individual problem. No, far from that. The problem must be attacked from all sides; we cannot afford to ignore any of its factors. These great problems cannot be solved by science alone, by religion alone, by metaphysics, philosophy or psychology alone. So, a correlation and synthesis of all these is necessary.

The Problem of the Individual.

Approach from All Sides.

Correlation between Philosophy, Science and Religion

In the early days of the atomic theory it was supposed that the atoms of the 60 or 70 different elements then known existed in water-tight compartments, having no connection with one another. As our knowledge grew, we became aware that they had a family relationship with one another, and finally it became known that they were all derived from one source. This tendency to unification, of seeing the unity of life in the diversity of forms, is seen in all branches of science and philosophy. The very names of the new branches of science such as bio-chemistry, bio-physics, physical chemistry, astro-physics, etc., are significant. Nature is one organic whole, and the divisions of nature into different compartments are merely for convenience in study. The borderland phenomena cannot be investigated by the sciences alone, either single or combined, by philosophy or psychology alone, by

Tendency to Unification.

Borderland Phenomena.

religion alone. The time has now come when there should be collaboration not only amongst the scientists themselves, but also between scientists and philosophers, between scientists and psychologists, between scientists and doctors of religion, between scientists and occultists, and no less between Science and Theosophy. There is everything to gain and nothing to lose in this collaboration.[1] Recent world events emphasize the necessity for such collaboration, which would give us a deeper insight into the laws of nature and help us to base our conduct on these laws. What is happening at present in some countries[2] is an utter violation of the law of unity, a complete negation of the idea of brotherhood. Hence, the necessity of seeing the unity of life in the diversities of human races, and basing our policies on that knowledge, becomes self-evident.[3]

Necessity of Collaboration.

This deeper insight into nature's laws will help us to solve the complicated problems not only in the field of ethnology, but in all departments of human activities, in economics, politics and government, in industry and commerce, in education, etc. This deeper insight will help us also to understand why the World Economic Conference held in London in 1933 proved abortive, why the League of Nations which was started with such high ideals has proved insufficiently strong. These facts make us realize once again the danger of ignoring and violating any important law of nature—either in our personal conduct or in the conduct and administration of government.

Deeper Insight into Nature's Laws.

World Economic Conference.

League of Nations

[1] *Current Science*, August 1938, p. 74.

[2] The persecution of the Jews in Germany and other countries.

[3] See the monograph on " Anthropology " in Part III, *Where Theosophy and Science Meet*, edited by D. D. Kanga.

The ignoring of one important factor, namely, that man is an immortal spiritual being working in his mortal bodies (mental, emotional, physical), has brought our present-day civilization almost to the verge of annihilation. Let us build anew our civilization on a spiritual basis, formulate once again our policies in all departments of life—a mighty task but a most glorious and worthy task—on this new basis, and we shall usher in an era of joy and peace and prosperity such as the world has never seen before. The *modus operandi* to reach the consummation—to proceed from the animal state, through the human, to the superhuman (for man is a strange combination of both)—is indicated in the shining lives of the great pioneers in the Science of Life who have trodden the path before us and reached the goal. They who were just like us at one time have, fortunately for us, shown the steps up which we may climb if we wish to reach the heights they have attained. These steps are such as would appeal to all thinking and earnest men and women. They are embodied by H. P. Blavatsky in "The Golden Stairs," but it requires a *daring* spirit to mount these stairs. Let us see what they are: "A clean life, an open mind, a pure heart, an eager intellect, an unveiled spiritual perception, a brotherliness for [all] . . . a willing obedience to the behests of TRUTH, . . . a courageous endurance of personal injustice, a brave declaration of principles, a valiant defence of those who are unjustly attacked, and a constant eye to the ideal of human progression and perfection . . . these are the golden stairs up the steps of which the learner may climb to the Temple of Divine Wisdom."

Spiritual Basis.

Modus Operandi.

Mounting the Golden Stairs.

Temple of Divine Wisdom.

So these golden rules are pre-eminently practical. They are simple, straight, direct, a distilled wisdom-essence of all knowledge and experience, and they touch us every moment in our daily life. To every spiritual reformer and pioneer, philosophy is neither an intellectual sophistry, nor a matter of belief, but *a life to be lived.*

Philosophy Not a Matter of Belief.

Nor is religion to him the mechanical performance of certain rites and ceremonies, nor attendance at a church or temple on a certain day of the week, but the actual living of a life of loving, self-sacrificing service. "True religion is revolutionary in character," says Radhakrishnan, and so it is. But this revolution is not against the State or Government. It is internal, within the man himself. This revolution will release the Divinity and the splendour of love and beauty within him, awaken his intelligence, rekindle the light of wisdom and truth which will enable him to know his rightful place in the scheme of the universe and to play his rightful part in society and the State.

True Religion Is Revolutionary.

RĀJADHARMA

(Dewan Bahadur K. Krishnaswami Row Lectures, 1938, University of Madras)

BY

K. V. RANGASWAMI AIYANGAR

ADYAR LIBRARY

1939

MANUSCRIPTS NOTES

By C. Kunhan Raja

THE COMMENTARIES ON THE AITAREYA BRĀHMAṆA

(*Continued from P. 25*)

By

i. Bhaṭṭabhāskara.
ii. Govindasvāmin
iii. Ṣaḍgurus'iṣya

ii. *The commentary of Bhaṭṭabhāskara.* The manuscript of this commentary is incomplete. The available portion covers a little less than four thousand Granthas. The beginning is missing. But the missing portion cannot be very long. This is how the manuscript begins:

> prakṛtāpekṣatvāt saumikyo devatāḥ. paris'aṃsanabhājor agnāviṣṇoḥ pradhānadevatāmadhyapātinya iti.

This is the commentary on the very first sentence in the Aitareya Brāhmaṇa which begins:

> agnir vai devānām avamo viṣṇuḥ paramaḥ. tadantareṇa sarvā anyā devatāḥ

But we do not know if there is any lengthy introductory portion. The transcript does not give any clue to the length of the missing portion. At least one leaf in the original must have been missing. Even then there is reason to take it that there must be some fairly long introductory portion.

The first two adhyāyas are complete. At the end of the first adhyāya there is the colophon:

iti śrī bhaṭṭabhāskaraviracite ṛgvedabrāhmaṇabhāṣye prathamasyādhyāyasya ṣaṣṭhaḥ khaṇḍaḥ. prathamādhyāyaś ca samāptaḥ

At the end of the second adhyāya there is the colophon :

iti bhaṭṭabhāskaraviracite ṛgvedabrāhmaṇabhāṣye dvitīyasyādhyāyasya pañcamaḥ khaṇḍaḥ. dvitīyādhyāyaś ca samāptaḥ

Then the manuscript notes a break and what follows is given as the eighth khaṇḍa of the sixth adhyāya. But really there is no break. The commentary begins :

idānīm somakrayam vidhātum āha—prācyām vai diśi—iti

This is the beginning of the third adhyāya. But the manuscript has :

atha ṣaṣṭho 'dhyāyaḥ. aṣṭamaḥ khaṇḍaḥ

The commentary on the third adhyāya goes up to that on imānhiyam which is in the thirteenth section of the first pañcikā or the second khaṇḍa in the third adhyāya. The manuscript reads :

imā yam ityādi. paridadhāti. anuvacanam samāpayed ity arthaḥ

Here there is a break. But the manuscript does not note any break here, except for a dotted line. Then what begins is the commentary on tam asyām anvāgacchan etc., which is towards the close of the eighth khaṇḍa of the sixth chapter. The commentary starts :

te devās tam medham asyām pṛthivyām anvagacchan. puruṣān

prati palāyamānam pṛthivyām upapadya parigṛhītavantam

From this point, the manuscript continues and the colophons are uniform at the end of the chapters. At the end of the eighth adhyāya there is the colophon :

iti bhaṭṭabhāskaramiśrayajvaviracite etc.

This is the expression used in all the subsequent adhyāyas. There is also the colophon at the end of the fourteenth adhyāya and the manuscript ends.

The commentary is fairly elaborate. Since neither the beginning nor the end of the work is available, no new information can be secured about the author nor of the work.

In the Adyar Library, the manuscript bears the shelf No. XXXIX-I-2. In the Government Oriental Manuscripts Library, Madras, the work is described under R. No. 4354. The original is a palm-leaf manuscript in Malayalam characters and belongs to the Poomalli Mana, Chalasseri, S. Malabar.

iii. *Commentary by Ṣaḍgurus'iṣya.* The commentary is a rather elaborate one. The transcript is bound in four volumes. The first volume contains the commentary for the first ten adhyāyas. It covers nearly 2,500 Granthas. The second volume contains the eleventh and the twelfth adhyāyas and covers about 700 Granthas. The third volume contains the commentary from the thirteenth adhyāya to the thirty third adhyāya and covers about 4,200 Granthas. The fourth volume contains adhyāyas thirty-four to forty and covers about 1,400 Granthas. Thus all the forty adhyāyas together cover nearly 9,000 Granthas.

The beginning is missing. But it must be due to the top of the palm-leaf in the original being broken. It is certain that a whole leaf could not be missing. What begins is what is found in Ṣaḍguru's commentary on the Sarvānukramaṇī :

.....
mahāvratañ copaniṣaddvayañ ca
māhāvratam sūtram āsām tṛtiyā
catvāriṃs'am brāhmaṇam vai cuturthī

sūtram pañcamy atra ṣaṣṭhī tu gṛhyam
s'ākalyam (lyā ?) syāt saṃhitā saptamīti
ityetad vai sapta vidyāmṛtākhyam
dattam svayam gurubhiḥ ṣaḍbhir etaiḥ

vedān aṅgopāṅgapūrṇāṃs tu vande
yajuḥsāmātharvabāhvṛcharūpān
teṣām pravaktṛn atha s'aunakādīn
brahmādikā devatā brāhmaṇāṃs' ca

Here the first and half of the second verses are in the commentary on the Sarvānukramaṇī also. Then the introductory verses continue :

chandaḥṣāstram vyākaraṇam niruktam
ś'ikṣā jyotiḥś'āsanam kalpasūtram
aṅgāni ṣaṇ nyāyavidyā purāṇam
mīmāṃsanam smṛtayaś' cety upāṅgam

vināyako guhapriyo girīndrajeś'anandanaḥ
surendravṛndavanditas triś'ūlapāṇir indubhṛt
ś'rutīs tu gā rarakṣa yaḥ sa devakīsutaḥ prabhuḥ
samastalokalocanaḥ sa sūrya iṣṭipuṣṭidaḥ

praṇītabhāratāmṛtaḥ parāś'arātmajo munir
varapradas smitānanaḥ ś'ivābhiyogināmakaḥ
ime hi ṣaṭ prapāntu mām sadā namāmi tān aham
ime hi mām ayūyujan yathāś'rutam vaded iti

These two stanzas correspond to another stanza in the commentary on the Sarvānukramaṇi, where the names of the six teachers are given.

tad aitareyakam mahat pravartyate yathāmati
yathāś'rutam yathāsmṛtam mahātmanām prasādataḥ

There is only this half verse.

mahidāsaitareyarṣisandṛṣṭam brāhmaṇan tu yat
agnir vā iti hārabhya stṛṇute stṛṇute 'ntikam

catvāriṃś'ākhyam adhyāyāś' catvāriṃś'ad iheti dhaṇ
pratāyate tasya vṛttir nāmnā caiṣā sukhapradā

govindasvāmikṛṣṇādibhāṣyadṛṣṭārthabhāṣiṇī
nāsyā vṛtter arthavattvam anuktārthopavarṇanāt.

Here he speaks of only Govinda and Kṛṣṇa as previous commentators and not Bhaṭṭabhāskara. From this silence we cannot conclude that Bhaṭṭabhāskara did not precede Ṣaḍgurusiś'ya.

anuktānām abhāvena kintv ekatropadarś'anāt

Perhaps one half-verse is missing. Then the verses continue in another metre.

nadyām kāś'āḥ kaṇṭakā vṛkṣagulme
patratvacam ś'āmbham ārāmades'e
taṭākādau puṣpajātam vicitram
taiḥ ś'ekharaḥ kuś'alair hy eva sādhyaḥ

In this verse the commentator illustrates how without any originality, without producing anything, by merely collecting together, some useful purpose can be served.

bhāṣyakārair brāhmaṇārthe vyākhyāte 'nyo vadet katham
samuddhūte mahāvātair mukhavātaḥ karoti kim

uktajñāne 'py aś'aktānām anuktoktau tu kā kathā
na hy alabdhānugamanaḥ krodhārohāya roditi

uktoktira . . . satām doṣāya cāsatām
prakalpante bhāvabhedā bhāvā bhinnā bhavanti hi

jato govinda ity arthaḥ sadasadbhāvito yathā
mokṣayan narakāyāpi bhāvabhedāt prakalpate

kiñcid uktam
. . . . khaleṣu satsv eva vṛttir eṣā pravartate

na hi bhikṣukasattvena sthālīnām anadhiś'rayaḥ
na cāmayabhayāl loke tyajyate bhojanam

. . . . mṛgasaṅkheṣu poṣyate karṣakair yavāḥ
nā taraṅgān apohyaiva snāyate sāgare janaiḥ

na cāṅgulīnām pañcānām sāmyam āpādyate janaiḥ
vātsyāyanīye saty eva mokṣadharmaḥ pravartate

yeṣām eṣā sammatā syāt teṣām naiṣā pradarś'yate
. . . nyavrataṅ kim sṛgālānām amato dakṣiṇānalaḥ

In these places there are many lacunae and the text is a little corrupt. It cannot be properly reconstructed.

kim vā kāmakrodhalobhāḥ śāstrāṇām pratiṣedhakāḥ
kim vā pipāsatām arthe svādutām eti sāgaraḥ

(To be continued)

MANUSCRIPTS EOTES

A NOTE ON THE TEXT OF THE TAITTIRĪYA ĀRAṆYAKA

By K. Madhava Krishna Sarma

The arrangement of the text of no other Vedic work is, perhaps, so uncertain as that of the Taittirīya Āraṇyaka. The disagreement among the available MSS. in this respect offers a problem which does not seem to yield to any easy solution. I give below some material collected by me in the course of my examination of the MSS. of the Adyar Library—with the hope that some future editor of this important Āraṇyaka may utilize it for his critical apparatus.

In the beginning of his commentary on the Yājñiki Upaniṣad, Sāyaṇa, by way of drawing attention to the uncertainty which exists as to the number of sections that should belong to it, mentions various recensions of this Āraṇyaka, namely, the Drāviḍa, the Āndhra, the Kaṇāṭaka, etc., of which, hitherto, only the former two have come down to us, nothing (more than what the illustrious commentator says) being known about others. The Āndhra recension has been commented upon by Sāyaṇa and the Drāviḍa, by Bhaṭṭa Bhāskara. The text in the former has been arranged into 10 Prapāṭhakas in the following order.

(1) भद्रं कर्णेभिः
(2) सह वै देवानाम्
(3) चित्तिः स्रुक्
(4) युञ्जते मनः
(5) देवा वै सत्रम्
(6) परे युवाꣳसम्

} Āraṇyaka

(7) शन्नो मित्रः
(8) ब्रह्मविदाप्नोति
(9) भृगुर्वै वारुणिः
(10) अम्भस्य पारे

} Upaniṣad

The Drāviḍa version, in which Praps. 7-9 constitute one single Pras'na, counts 8 Pras'nas in the following order.

(1) भद्रं कर्णेभिः
(2) सह वै देवानाम
(3) चित्तिः स्रुक्
(4) परे युवा ऽसम

} Āraṇyaka

(5) शन्नो मित्रः
ब्रह्मविदाप्नोति
भृगुर्वै वारुणिः
(6) अम्भस्य पारे

} Upaniṣad

(7) युञ्जते मनः
(8) देवा वै सत्रम्

} Āraṇyaka

(Following the practice of modern scholars references are here made only to Sāyaṇa's text).

An inkling into the existence of more recensions :—

The existence of a third recension beside the above two, in which the text is divided equally between the Āraṇyaka and the Upaniṣad—the former being constituted by Pr. 1, 2, 4, 5, 6 and the latter, by the rest—is attested to by the following MSS.

Adyar 21. J. 40, 21. J. 41, 25. B. 15, 9. B. 27, 23. B. 16, 33. H. 7, and 8. H. 31 ; Madras 169 ; Mysore 163.

The arrangement of the text (especially the position of Pr. 6) in the folowing MSS. calls for some investigation.

Adyar 29. K. 32 : Pr. 1, 4, 5.
„ 29. K. 9 : „ 1, 2, 4, 5, 6.

Adyar 21. J. 44:	Pr. 1, 2, 3, 4, 10.
„ 27. C. 14:	„ 1, 2, 6.
„ 26. E. 32:	„ 1, 6, 4, 5.
„ 23. D. 28:	„ 1, 6. 7, 8, 9, 10, 4. 5,
Madras I78	„ 1, 2, 3, 7, 8, 9, 10, 4, 5, 6.
Mysore 165	„ 1, 6, 7, 8, 9, 10, 4, 3, 5, 2.
„ 168	„ 3, 7, 8, 9, 10, 5, 4.
„ 169	„ 3, 6, 4, 7, 8, 9, 10.

All these MSS. cannot be set aside as having been disarranged by copyists. Most of those belonging to the Adyar Library are written, each by a single hand, some also having been foliated consecutively. Hence the apparent disarrangement in any one of these is not due to the difference of hands that might have worked at it. If all this disagreement means anything, it is that there exist other recensions also (in which the position of Pr. 6 is perhaps quite different) beside those commented upon by Bhaṭṭa Bhāskara and Sāyaṇa. Further research in this line may perhaps prove what these recensions are and how are they exactly constituted.

Considerable disagreement among MSS. exists also in the enumeration of the sections that belong to some of the Pras'nas. The Adyar Library MSS. supply the following instances.

The	index to	Pr.	1	in Adyar	29. I. 17	counts	135	sections
„	„	„	„	„	29. I. 19	„	131	„
„	„	„	„	„	21. J. 37	„	„	„
„	„	„	3	„	29. I. 17	„	52	„
„	„	„	„	„	30. J. 35	„	„	„
„	„	„	„	„	33. L. 15	„	„	„
„	„	„	4	„	29. I. 17	„	94	„
„	„	„	„	„	21. J. 37	„	93	„
„	„	„	„	„	29. I. 19	„	„	„
„	„	„	10	„	33. H. 7	„	98	„

(Cf. the indices in the Mysore and Ānandās'rama editions; see also the foot-notes regarding these in the latter).

More interesting than all this is the disagreement which the MSS. show with regard to the S'āntipāṭhas that are now seen attached to the respective Pras'nas. It is really worth investigating whether most of the Pras'nas, namely, Pr. 2, 3, 5, 6, 8, 9 and 10, originally had any S'āntipāṭhas attached to them as such. A few MSS. of the Adyar Library (29. K. 9, 21. J. 37 etc.; see also the Ānandās'rama edition) repeat the S'āntis of Pr. 1 and 7—a fact which shows that they really form part of the respective Pras'nas and did not ónce have an independent existence as benedictions attached to either end. It may be noted that the editors of this work have in this repect followed the oral tradition rather than the MSS. The Drāviḍa recension, which is supported by the Taitt. Anukramaṇī, omits some of these S'āntis (see Burnell, Cat. p. 8*b*.) Some further research has also to be done in this direction. The instances supplied by the Adyar MSS. are the following.

MS.	Pr.	S'ānti.
29. K. 32	1	Not at the end.
29. J. 4	,,	,,
,,	5	At neither end.
29. J. 3	,,	,,
29. I. 16	1	Not at the end.
,,	2	At neither end.
,,	3	,,
,,	5	,,
,,	6	,,
29. I. 17	2	,,
,,	3	,,
,,	5	,,
,,	6	,,
,,	8	Only at the beginning.
,,	9	At neither end.
,,	10	,,
29. I. 2	3	,,

MS.	Pr.	Pr.
„	5	„
„	6	„
29. I. 16	2	„
„	3	„
„	5	„
„	8	Only at the beginning
„	9	„
„	10	At neither end.
29. C. 29	4	Only at the beginning
„	6	At neither end.
„	8	Only at the beginning
„	9	At neither end.
„	10	„
21. K. 6	3	„
„	6	„
22. J. 44	2	„
„	10	Only at the end.

Lastly, I may draw attention to the indiscriminate use of the terms Āraṇa and Āruṇa made by the Madras and Tanjore Catalogues (see also the Grantha edition). Ignorant scribes very often confound between these to expressions and wrongly call the whole work Āruṇa. Though 'Āraṇa' is a contracted form of the word Āraṇyaka, 'Āruṇa' cannot, as the Tanjore Catalogue would have it (see Tanjore 876 etc.), be so. Strictly speaking, 'Āraṇa' is not a contracted form, but evidently a South Indian corruption of 'Āraṇyaka'. It is rarely found in North Indian MSS. The other term legitimately applies only to the first Praśna which was revealed to Aruṇas—sages of that name.

REVIEWS

Śrīmadbhāgavatam. Published by V. Ramaswami Sastrulu & Sons, 292, Esplanade, Madras, 2 Volumes. Pp. 189 and 1992.

Śrīmadbhāgavatam enjoys the unique privilege of intense cultivation by the paurāṇikas along with the *Rāmāyaṇa*. It is by far the most studied among the eighteen major puranas. The life of Śri Kṛiṣṇa which forms the main theme of the book has an attraction which few avatāras of Viṣṇu have had. The result is a plethora of the editions of the *Śrīmadbhāgavata* ever since printing was started in India. It has been printed in all the scripts. The Brindāban edtion of the work contains about nine commentaries and runs into several volumes of full Quarto size. The popularity of the purāṇa can be judged from the number of commentaries which are still unprinted and are of great value. The avatār of Viṣṇu which gave the *Gītā* to the Hindu world and allowed the gopas and gopis of Gokulam to enjoy his company on terms of equality has a peculiar charm which only his ardent devotees can understand and appreciate.

The present text of the work presents a critical edition of the text alone in two volumes, volume one containing up to the seventh skandha and the second from the eight to the twelfth skandha. Mr. Ramachandra Dikshitar, Lecturer in the Department of Indian History, University of Madras, writing the *Foreword* has justly realized the responsibility of the Publishers in bringing out an edition of this type. The handy and attractive size of the book does credit to the Publisher.

The *Bhāgavatamāhātmya* which is usually found at the beginning of all editions of the work is not missed. The summary of the work in verses is an additional feature.

The *Siddhantacandrikā* (pages 108 to 129) in the introductory portion in the first volume attempts to meet some of the arguments advanced by the *Śāktas* as to which of the two *Bhāgavatas* should be entitled to the name—mentioned as one of the eighteen purāṇas of *Śrī Bhāgavatam*. Of the five points raised, namely:

1. that the *Bhāgavatam* was the work of Bopadeva, a great paṇḍit and contemporary of Hemādri for pleasing his patron and king;

2. that the style of the *Bhāgavata* is different from the other works of Śrī Vyāsa such as the other purāṇas and the *Mahābhārata*;

3. the dāna of the *Śrī Bhāgavata* placed on a lion on the *proṣṭapadi pūrṇimā* to a *śrotriya* can refer only to the *Devī Bhāgavata* as Nārāyaṇa is well-known as a Garuḍa-vāhana, the Lion been popularly associated with the Devī as her vāhana.

4. the victory of Viṣṇu over Vṛtra was due to the prasāda of Devī, who, out of grace, gave the head of a horse mentioned in the *Devī Bhāgavata* as a recognition of which Hayagrīva revealed the whole vidyā to Agastya;

5. the *Bhāgavata* was written after the composition of all the eighteen purāṇas, while in the lists of purāṇas, found in the purāṇas themselves, it is mentioned as the fifth purāṇa. Further, in the Upapurāṇas it is mentioned as the seventeenth. The *Bhāgavata* was composed after the *Mahābhārata* which was composed after all the eighteen purāṇas had been composed. Therefore this *Bhāgavata* cannot be one among the eighteen purāṇas.

Each one of these *pūrvapakṣas* is answered and the *Bhāgavata* is placed in its unwonted position of eminence. What Bopadeva did was to compose the *Bhagavatasaṁgrahārtha*, to enable Hemādri to hear the whole of the *Bhāgavata* in a short space of time. He wrote the *Bhagavatādhyayasāra* in a single day and gave it to his patron. The difference in style cannot be held as the only criterion of deciding the authorship of the work. On the other hand, it is an argument which can be turned against

the other side, easily. Poets have not been able to maintain the same style in their all their works uniformly. We may also add, that the nature of the subject matter and the feeling with which the work is written as additional contributory factors in the *format* of the style. Thirdly, the Lion is not an exclusive vāhana of the Devi. As the *Vaikhānasa Āgama Samhitās* have shown the Lion is placed as second in the list of vāhanas in the *Brahmotsava* festival of Viṣṇu. The version of the *Devī Purāṇa* is not acceptable as an authoritative interpretation, as the meaning of *Hayagrīva-brahmavidyā* does not mean the vidyā said to be revealed by him to Agastya but the whole range of knowledge and Revelation as saved by Hayagrīva from permanent destruction. The last argument is conclusively answered in the negative as being due to an imperfect understanding of the underlying principles of the purāṇas and the inability to bring together the various connected texts for a proper interpretation of the significance of the *Bhāgavatam.*

The make up of the work could have been made with better materials considering the importance of the work under review.

A. N. KRISHNAN

Guide to the Manuscripts Collections in the Government Oriental Manuscripts Library Madras, by Vidyāsāgara Vidyāvācaspati P. P. Subrahmanya Sastri, B.A. (Oxon.), M.A. (Madras), Curator, Government Oriental Manuscripts Library and Professor of Sanskrit and Comparative Philology, Presidency College, Madras, 1938.

This short and informing guide of the Curator of the Government Library at Egmore is compressed into 11 pages of folio size and tries to give a *resumé* of the Library ever since its inception. The Curator divides the whole into five sections and in the first section describes the scheme of the cataloguing followed in Descriptive Catalogues of the manuscripts of that Library.

The distinction between the Descriptive and the Triennial series is marked by the year 1911 when the Triennial series were begun. The addition of the star mark indicating the availability of the works in print is a help to scholars as a labour-saving device.

In the short Introduction in the second section of the *Guide* Professor Sastri sums up the growth of the Library from 1800 A.D. when the Directors of the East India Company collected manuscripts rather sporadically. The main sources of the present Library are the two collections of Colonel Mackenzie and C. P. Brown, both of them servants of the East India Company, the former as an Engineer and the latter as a member of the Madras Civil Service. The East India House Collection was bought from Dr. Leyden the great traveller and linguist and was placed at the disposal of the Madras Literary Society for sometime. In 1847 it was transferred to the College Library in Madras. The Mackenzie collection is in three parts, one part in Madras, another at Calcutta and the third in the India Office.

At present, the Library has over 48,000 manuscripts in seven sections. Sanskrit claims the major share as there are over 34,000 manuscripts for that section alone. The Curator has also mentioned the completion of an *Alphabetical List* of the manuscripts which will be welcomed by students and scholars as a constant book of reference. The first part from अ to म has already reached us.

The third section explains in detail the scheme of the Descriptive and Triennial Catalogues and the section to which each part is devoted.

The list of books outlined by the Curator (some of which are already published by that authority) for the Madras Oriental Manuscripts Series, shows that the works are hitherto unprinted and of the first rank in merit. The *Nītimālā* of Narāyaṇārya was known only from quotations. Its availability in print will be appreciated. Venkatanātha in his *Nyāyasiddhañjana* refers more than once to the author of the *Nītimālā*.

The fourth and the last section, itself subdivided into four sub-divisions treats about the interesting specimens of manuscripts of literary and artistic importance. Of the eleven manuscripts selected in the first sub-division, each one represents a particular type. The oldest manuscript is dated about 1550 A.D. The *Local Records* constitute the most important section of the Historical Records section of this Library. The *Gangavams'ānucarita*, an unpublished work of historical value, may be edited with profit.

A. N. KRISHNAN

The Discourses on the Pūrva-Mīmāmsā System by P. B. Sathe, B.A., LL.M., M.R.A.S., Royal 8vo., Published by the President of the Mīmāmsā Vidyālaya Committee, Poona.

The *brochure* under review has for its basis the discussions which the author had with Paṇḍit Waman Shastri Kinjavadekar, the soul of the Mīmāmsā Vidyālaya in Poona. The Hon'ble Mr. G. S. Khaparde writing the FOREWORD points out the need for the exact and scientific study of the *Mīmāmsā s'āstra*. "It is a philosophy of life complete in itself calculated to enable every individual to find out his *Dharma* and follow it intelligently to attain prosperity here and salvation hereafter."

Mr. Sathe does not go into the principles of the *Mīmāmsā s'āstra* or write an elementary treatise on the *s'āstra*. In his Introduction and the nine discourses that follow, he examines the preliminaries to the study of the *Mīmāmsā s'āstra*. The discussions contained have a value in that they try to meet the objections raised against the study of the *s'āstra*. *The Mīmāmsā s'āstra* is held to be auxiliary in the interpretation of the Vedic texts. As such, it is not likely to be of interest to others. Such objections are flimsy and are met by stating that even the interpretation of common conversational speeches involve certain principles which are common and yet are based upon the *s'āstra*. For example,

the interpretation of a particular sentence will depend upon the succeeding and previous sentences (context), the person who speaks that sentence, the time of speech, the mental equilibrium of the speaker and several other factors. Such an interpretation would reduce the *Mīmāmsā nyāyas* to the position of rules evolved from common-sense. It must be said that the rules of interpretation laid down by this *śāstra* are intended to be universal in their application.

As stated by the author, the real need for the study of the *śāstra* is felt when one tries to understand words which are used in more than one sense. Each word in a context must bear only one meaning. This may ultimately result in the increase of the vocabulary as that is object of the *śāstra*.

The supreme importance of this *śāstra* is that it stimulates the growth of wholesome thinking, even independent thinking—instead of stifling creative thought. The rules framed constitute *Dharma*. The *śāstra* believes in the *pramāṇa* of the Vedas. It takes its principles from different sciences and teaches us to find out the essentials and the non-essentials.

To say that the this *śāstra* is useful only to those who perform sacrifices is to miss the most important aspects of the subject. It is useful to the ordinary man in life. Its value to the lawyer is immense. The application of the rules of interpretation of the *Mīmāmsā śāstra* to the *Dharmaśāstras* are so well-known that it is hardly possible to think of the latter without the former. If Hindu Law has suffered it is more from an ignorance of the rules of *Mīmāmsā* on the part of the lawyers and the judges.

To-day, there is a section of opinion that these rules of interpretation should no more be applied in the interpretation of Hindu Law texts. Such a view is based upon an inadequate comprehension of not only the *Dharmaśāstras* which constitute the entire text of the Hindu Law but an inadequate appreciation of the historical foundations of the Hindu social organisation, culture and significance. For over a century, our law has been administered

and interpreted by judges unfamiliar with the language of the country and of the texts, further handicapped by the fear of not dispensing justice to the parties.

This was followed by Indian judges whose knowledge of either Sanskrit or of that interpretative science of *Mīmāmsā* was not considerable. To add to these, the highest tribunal of Justice is still outside the country the majority of those on the bench not knowing the *Mīmāmsā śāstra* or the texts of the Hindu Law in its original. The decisions of the Privy Council are consequently not strictly according to the law laid down by the *Dharmaśāstras* and interpreted by the commentators, applying the rules of interpretation. Other principles also have played a considerable part under the name of equity and good conscience. The net result of such an administration of the Hindu Law for over a century is that we have a body of law which is hardly recognizable as having been what it was. One can not express it better than in the words of Sir S. Varadachariyar: " The result of a century's administration of Hindu Law by British courts had been that such that, if to-day one or the other of the early *smṛtikartas* should come back into this country, he would hardly recognize in the present Hindu Law anything like what he gave to Hindu Society. For instance, the duty of saving the ancestors from *put* by discharging all his debts now was fulfilled by the creditor rather than by the son. Most of the laws of the *smṛtis* had already been put aside and a few rules of the hybrid type were now enforced as Hindu Law. What was once a logical system had been replaced by Strange and MacNaughton who were the *smṛtikartas* of the Hindu law of to-day." [1]

If the lawyers had been well-equipped with the knowledge of this *śāstra* the state of our law would have been far different. One is reminded of the definition of a *Prādvivāka* in the *Dharmaśāstras* in this connection. A strict adherence to the qualifications laid down in the *Smṛtis* in the selection of advocates for practice in

[1] Lecture delivered by the Hon'ble Justice Varadachariyar on the occasion of the Golden Jubilee celebration of the High Court Advocates Association, Madras).

the courts of the country might have produced very different results. But we are still in the formative period of our existence on the political side and the diffusion of the knowledge of the *Mīmāmsā s'āstra* might still change the attitude of the sound lawyer.

Mr. Sathe justifies the foundation of the Mīmāmsā Vidyālaya in the following discourses and meets the various objections raised against holding the study of *Mīmāmsā* as essential. Apart from its utility to the lawyer, *Dharma* is discussed in this *s'āstra*. The diverse opinions held in this country on several problems in life have brought an anomalous state of things, absolutely lamentable. The Mīmāmsā Vidyālaya can help the public by training men of the right type to help in the performance of the *Dharma*. A proper study of the *Mīmāmsā s'āstra* would go a long way to help in the proper understanding of the *Dharma* to all concerned. *Mīmāmsā* does not agree in holding Īs'VARA as the sole *phalapradātā*. Karma is the determining factor in the distribution of fruits (p. 26).

It has further been pointed out that analogies drawn from other systems of Law cannot apply on all fours to the Hindu Law. The points of view are necessarily different and must naturally depend for decision on rules relating to particular systems of Law. The rules of interpretation as furnished by the *Mīmāmsā s'āstra* have been accepted by the Privy Council in 22 Madras. Let us conclude with the remarks of the veteran scholar in *Mīmāmsā* Dr. Ganganath Jha that "Without a full grasp of principles evolved in the *Mīmāmsā s'āstra* no intelligent study of *Dharmas'āstra* is possible."

A. N. KRISHNAN

Sāgnicitsarvapṛṣṭhāptroyamayāga. Published by Mr. K. B. Lavate, M.A., LL.B., Sadashiv Peth, Poona 2.

This short pamphlet represents an appeal which was issued in 1934 for the performance of a *yāga* the name of which has been given as the title of the pamphlet itself. The appeal is signed by men of all classes and all professions are represented by their leaders.

Dr. S. K. Belvelkar of Poona has pointed out in a note, the desirability of helping such a laudable enterprise and has vouched for the integrity of those who were responsible for the performance of the sacrifice. The main aim of the pamphlet is to present to the public, the idea that the art of performing sacrifices is not completely extinct and that the knowledge of the *yajñas* and their performance deserve to be kept alive. The tabular list at the back-cover of the pamphlet gives the number and variety of the sacrifices performed or officiated by the chief priest who had agreed to perform the sacrifice described in the pamphlet under review.

The sacrifice itself is a difficult one to perform except with the mastery of the intricate details of the ritualistic literature pertaining to it. The estimated cost of the *yajña* has been shown at Rs. 15,248 approximately. The pamphlet is also intended to be a complete guide for future performances. As such, it gives an account of the details of the items to be performed, the number of *Iṣṭakas* and the list of *śastras* in the *prātas-savana, mādhayandina savana* and the *tṛtīya savana,* all in tabular form. The big plans illustrating the shape of the *cayana* in all the *prastaras* (at the end of the pamphlet) are worth notice. The value of this pamphlet to us lies not so much in the circulation of this pamphlet as in the actual performance of the sacrifice which must have been witnessed by a large gathering at Kurundwad. It still keeps alive the dying embers of a *śāstra* which has long been neglected and resucitates the knowledge of a ritualistic literature which had been relegated to the background. Even the performance of a mock-sacrifice for Dr. Martin Haug (the cost of which he undertook to pay for his editing the *Aitareya Brāhmaṇa*) has preserved for us details and considerable valuable information. More so, the performance of a sacrifice under living conditions by persons well-versed in the literature and competent to show the way to a discerning public desirous of cherishing Indian culture and its appurtenances.

A. N. KRISHNAN

Picture Album of the Practical Apparatus for the Scientific Study of Pūrva-mīmāmsā. Published by Waman Shastri Kinjavadekar, Superintendent, Mīmāmsa Vidyālaya, Poona 2. Price Rs. 2.

This album illustrating the various instruments and vessels used in the performance of sacrifices supplies a widely felt urgent need for such a book. It may be mentioned in passing that the Nirṇayasāgar edition of the *Prayogapārijāta* of Narasimha also gives illustrations of the vessels used for the *gṛhya* and other rites. There are also other works which have partially explained and supplied the diagrams of the vessels *Kuṇḍas* and instruments. But, the present album is a complete book which has condensed within its covers the figures of all the necessary items for a study of the subject of *Pūrvamīmāmsā*. And it has been rightly prescribed as a valuable work reference for the B.A. and M.A. examinations of the Bombay University.

Within the space of twenty-four pages of the size of a copy-book over 210 diagrams represent the whole collection. The explanation of the *ekādaśakapālasthāna* and the like, the lay out of the *yāgaśāla*, the actual places of the *gārhapatya āhavanīya* and *dakṣiṇā* fires, the place where the paśu is to be tied, where the PATNĪ of the *yajamāna* was to take her place and the like; the *juhū*, the *upabhṛt*, the *ulūkhala*, *yoktra*, *prāśitraharaṇa*, *dohanapātra* in all its varieties, *mekṣaṇa*, *havaṇī* are all shown clearly. The Mimāmsā Vidyālaya deserves to be congratulated for having planned and brought out this very useful and important publication.

A. N. KRISHNAN

Silpaśrī edited by K. V. Ramachandran. Subscription : Rupees Four per year. 1939.

This is a monthly journal in Tamil, newly introduced to the public. Its scope is as wide as the word *Kāvya mīmāmsā* could contain or indicate. The sections represented in the Contents

include a variety of interests that gives credit to the management. At the present time, when the vernaculars of the country are getting their due share of importance, it is natural that the knowledge of the history and the Arts of the country should be widely circulated through the medium of such magazines, in popular and easy style. Only then can a proper understanding of the culturel bases of our civilization would be appreciated by the public.

The dissemination of the knowledge of historical and sociological facts through the translation of works on Indian culture in other languages is a laudable aim and deserves encouragement by the hearty co-operation of competent scholars in the field. In welcoming this first issue of the *Silpasri* issued in Thai as the *Pongal Veliyidu* let us hope that the Editor and his collaborators of this magazine will be able to contribute to a revival of the study of Indian culture in the vernacular. We wish the *Silpasri* a long and prosperous career.

A. N. KRISHNAN

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HOMAGE TO DR. ANNIE BESANT

या दिव्यश्रुतिसिद्धदर्शनवती या देववाण्यां रता
संपुष्येह तदुन्नतिप्रणयिनी तद्ग्रन्थशालां शुभाम् ।
लोकस्यास्य बहूपकारमतनोच्छ्रीज्ञानयोगिन्यसा-
वाचन्द्रार्कमिमास्समा विजयतां कीर्त्या वसन्ताम्बिका ॥

श्रीनिवासमूर्तिशर्मणः

May the glory of that great Jñāna-yoginī—Mother Besant—flourish mightily to the end of the time that the Sun and Moon last—She, who had a profound insight into the Divine Wisdom revealed in the sacred scriptures and was a great lover of the Divine Vāṇī (Saṁskṛt) in which the Ancient Wisdom is enshrined, and who rendered immense service to the world by promoting, among other things, this magnificent Library (The Adyar Library) to serve as the repository of the Literary works of that Divine language.

G. SRINIVASA MURTI

धर्म्याद्धि युद्धाच्छ्रेयोन्यत् क्षत्रियस्य न विद्यते ॥
यदृच्छया चोपपन्नं स्वर्गद्वारमपावृतं ।
सुखिनः क्षत्रियाः पार्थ लभन्ते युद्धमीदृशम् ॥
अथ चेत्त्वमिमं धर्म्यं संग्रामं न करिष्यसि ।
ततः स्वधर्मं कीर्तिञ्च हित्वा पापमवाप्स्यसि ॥

Bhagavad-Gītā, II, 31—33.

There is nothing more welcome to a Kṣattriya than righteous war. Happy the Kṣattriyas, O Pārtha, who obtain such a fight, offered unsought as an open door to Heaven. But if thou wilt not carry on this righteous warfare, then, casting away thine own duty and thine honour, thou wilt incur sin.

THE GREAT WAR OF 1914—18 AS DR. BESANT SAW IT

[*Extracted by kind permission from Dr. Besant's Editorial Notes in "The Theosophist" of 1st October 1915.*]

FOR us, who are Theosophists, the War is but the inevitable forerunner of a great change in civilisation, the dying throes of a civilisation based on conflict, on competition, of which War is the supreme embodiment, the birth-throes of a new civilisation, based on peace, on co-operation, of which Brotherhood is the informing spirit. The old civilisation is going down in blood, as is fitting; for has it not been based on the oppression of the weak by the strong, the exploitation of the coloured races by the white? Has it not had its base washed by the waves of poverty, of misery, of starvation, and has not every civilised country had its submerged classes? Older civilisations perished by the practical denial of the Law of Brotherhood, and this is going the same way. But we can look beyond it to a fairer future; the western sky is red with the setting sun of a dying civilisation; the eastern sky is beginning to redden with the dawn of a New Day.

H. P. Blavatsky told us that the twentieth century would see the settling of many long-standing accounts between the Races, and in this, as in so many cases, her words are proving to be true. There is nothing to regret, Brothers, nothing to fear.

Our new year [the 1st of October] the birthday of our *Theosophist*, and by a curious coincidence, of its Editor, [*i.e.*, of Dr. Besant] is born amid the roar of cannon and the moaning of mutilated men. The science of 1915, like the science of thousands of years ago, has produced deadliest weapons of destruction. It has brought back the poison-vapour, which in the days of the Great War in India, on

Kurukṣetra, destroyed a whole regiment as it spread. It has brought back the "War of Eagles," in which air-ship battled with air-ship for the mastery. It has brought back the Greek fire, which scorched and slew. And so it must be; for each great Race must rival and overtop its predecessor in knowledge, and, until the social conscience has developed, knowledge may be turned to murder and torture as to the saving of life.

For humanity in warfare is based upon feeling more than upon logic; when Nations set out to murder each other, the fashion of the murdering depends upon the general level of humanity in the Nation in times of peace. The Nation in which the general level of humanity is low will use any method of destruction, careless of the agony inflicted so long as the enemy is slaughtered, and will hold that the more the agony, the more quickly is the enemy Nation likely to submit. Since victory is the aim, all means are justifiable, and the greater the "frightfulness" the nearer the victory.

Hence poison-gas, torpedoing without warning of passenger ships and merchantmen, burning the foe with liquid-fire in his trenches, the dropping of bombs on unarmed places—all are justifiable and right as means to speedy victory. To shrink from them is maudlin sentimentality, unworthy of a Nation in arms. As in vivisection, judicial torture, and other crimes, the end justifies the means; the stake, the rack, the boots, the lash, all were justifiable from the standpoint of mediaeval religion; why not in the twentieth century for the cause of our Lord God the State? There is no answer to this save that which comes from the higher moral law, and where that is not acknowledged, there pitilessness reigns supreme.

Many letters have come to me from members of The Theosophical Society, thanking me for resuming the outspoken

character of these monthly Notes. One correspondent may represent many:

> We are so glad that you are speaking freely in *The Theosophist* once more, and are deeply indebted to you for the light you have thrown on the principles underlying the great world-struggle in which we are engaged. We can endure trials and difficulties if we see, even dimly, the plan and purpose of life. You have enabled us to understand these things, and so we may remain calm and confident in the darkest hour, and continue to work with the courage of unshakable conviction.

One of the services an Occultist can render to the world is to use his fuller knowledge for the illuminating of problems which, in the reflected lights and inter-crossing shadows of this world, are obscure or distorted. But the clearer light of higher worlds, utilised to discern the one right path amid the many-branched paths of error, will often bring him into conflict with the ever-varying opinions of the day, and he will sometimes find himself in agreement with part of the views of opposing parties.

Thus, from the standpoint of the Occultist, the view that no peace must be concluded until the German Empire is so crushed that it cannot any longer menace the liberty and peace of Europe is true. To use the current phrase: "The War must be fought to a finish."

It is necessary for the ordinary non-religious man that he should feel anger against his enemy and be filled with detestation of brutality and tyranny, in order that he may face the hardships of long struggle, and have the strength of endurance to carry out this determination to the end. It is not therefore desirable to exhort him to love his enemy while he is engaged in the actual struggle. A comparatively small number of people, at the present stage of evolution, can love a man and strike him down at the same time. There are some who can do so, and they are of the salt of the earth. For the most part, the man who loves his enemy as he charges

down upon him with bayonet fixed would be a poor soldier. Every instinct of the civilised man revolts against the slaying of another, and he needs to feel anger, fury, tempestuous energy, in order to do his terrible work on the battle-field. But, when the charge is over and the wounded lie upon the ground, the bulk of average men recover from the brief madness of the struggle, and German, Frenchman, Englishman, lying side by side in helplessness, share their water, their morphia, try to bandage each other's wounds— anger is dead and brotherliness revives.

There are, unhappily, some, below normal evolution, who can rob and murder the wounded, who can mock at their sufferings when they are prisoners of War, refuse even "the cup of cold water," look upon the starving with pleasure, and strike the helpless. But these are not men, save in outward semblance. "They have assumed the human form too soon." They are wild beasts who snarl and snap, and the beast-nature glooms savagely through the thin covering of human appearance.

But while the Occultist acknowledges that, for the sake of the world, Germany must be rendered impotent for harm, he cannot hate. He knows that the divine Will in evolution must be done, and having learned that that Will is directing evolution to the shaping of Co-operative Commonwealths, linked into great Federations acknowledging International Law, he realises the absolute necessity of destroying autocracy, of substituting law for force, of maintaining the sacredness of a Nation's word, and the inviolability of a treaty until the signatories thereto have annulled it by common consent.

Germany has identified herself with autocracy, force, the permissibility of breaking her word, and of tearing up a treaty, if either proves to be a hindrance in the path to her own aggrandisement. These principles imply the recurrence of wars—she has provoked four in Europe during living memory—and they are incompatible with the coming

civilisation. She must therefore be deprived of the power of enforcing them, and the Occultist would deprive her of that power, not because he feels any hatred for her—he can feel only a profound pity—but because the divine Will in evolution is against her principles, and she, as their embodiment, must be taken out of the road. The best available means of taking her out of the way is the present War. Hence it must be fought till its object is accomplished.

When this is fulfilled, the Occultist finds himself in opposition to those whose determination to "fight to a finish" he has encouraged and applauded. Through this fierce day of War he is aiming to secure centuries of Peace. Hence he cannot applaud the proposals to make Germany a hated outcaste from the Family of Nations, to close the countries that are now at War with her against her entrance after Peace is re-established. When she is rendered innocuous, as she will be, then should she be helped back to her place among the Free Peoples, and not be embittered by ostracism. Hence the Anti-German League seems to me to embody a wrong principle, to be a perpetuation of National antipathies, to be of the same spirit as the "Hymn of Hate," the present German spirit, which is anti-human and degrading. Like the "Hymn of Hate," it is the offspring of the War, but is contrary to the gallant spirit of our soldiers. Cannot all emulate their forgiveness, their readiness to save a wounded foe? Germany will be sore wounded at the end of the War. The Red Cross should float over her, and under the Red Cross is protection.

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Some of my good friends wonder why I work in the political field, which for some years I left entirely. The answer must be a little bit of autobiography. I left it, because H. P. Blavatsky wished it. She thought, and thought rightly, that under the new conditions into which I entered when I

became her pupil in the Divine Wisdom, it was necessary for me to devote myself to the mastering of the Theosophical standpoint, to the adjustment of the focus of the mental and emotional eyes to the new Light. Socialist as she declared herself to be—of the Socialism of Love and not of hate—she would not have me teach Socialism, until I had seen how, in the age-long evolution of mankind, the Socialism of child-peoples, under an autocracy of Wisdom and Love, had necessarily passed away—exquisitely beautiful and happiness-giving as it was—to make way for the struggles, the antagonisms, the wars, in which adolescent Nations hewed their ways to Individualism and Self-reliance.

In the old Pythagorean way, she imposed on me silence on the subjects I cared for most, to which my public life had been devoted. She did well. For my old crude views were thrown into the fire of silence, and nothing was lost of the gold that they contained; that remained. She had learned in the wild days of the French Revolution the danger of such views among a people starving and ignorant, and she knew that in silence wisdom grows.

Gradually, over here in India, I studied India's past, and learned how great had been her people's liberty in ancient days. In the early nineties I saw the Panchāyat system at work, that I had read about, and found it wise. From time to time I gave a lecture on the problems of National life, and in England, now and again, I lectured on England's neglected duties to India, on the place of coloured races in the Empire, on their grievances, recalling old studies, when I had published a strong attack on England's dealings with India, the black story of Clive and Hastings, and the tyrannies and wrongs. Hotly had I written also on England and Afghanistan, protesting against the invasion and England's policy, against English policy in Egypt and towards Arabia. The study of those days remained, and laid the groundwork for the future.

For all the love for India, and the sympathy with her wrongs, and the knowledge of her sufferings, of her awakening in the eighties and her struggles, the work for her with Charles Bradlaugh, the meeting with the Congress deputation, and with Mr. Dadabhai Naoroji in his election fight—as he reminded me the other day—all this flowered when I first touched Indian soil into the intense devotion for the Motherland which has animated me ever since.

But all my first years of work went to the uplifting of eastern faiths, and especially of Hinduism—the work that had the honour of being condemned by Sir Valentine Chirol, as helping Nationalism—as indeed it did, for all great National movements in India are rooted in religion: as witness the religious movement before Shivaji and the Maratha Confederacy; and the Brahmo-Samaj, the Arya Samaj, The Theosophical Society, preparing the road for the National Movement, and the nourishing thereof by Svāmi Vivekānanda. Then came the educational work, and the lectures to the Hindu College students, and the inspiring of them with Patriotism, with devotion to the Motherland, the experience of the treatment of my Indian friends by Anglo-Indians, the meeting with Mr. Gokhale, the sad Viceroyalty of Lord Curzon, the shock of Surat, the wrath of my Bengali friends over the Partition and my sympathy with them, the anarchical troubles, the saving of boys from the police, and so on and on, till I knew the time had come for letting my tongue speak freely that which had been burning in my heart, and to which all led up—the Freedom of the Motherland, the dignity of an Indian Nation self-ruled. To have a share in the winning of that Freedom, a share however small—what greater gift could come into hands which fold themselves in the cry of homage: VANDE MĀTARAM.

EKĀGNIKĀṆḌA

PREFACE

The Ekāgnikāṇḍa with the commentary of Haradatta has been published in the Mysore Oriental Series as No. 28 in the year 1902, by L. Srinivasacharya. In the MS. of the work belonging to the Adyar Library, which bears the shelf-number 22. H. 28, the text of the work is different from what is found in the printed edition and also in other MSS. in the various Libraries. The difference is mainly in the arrangement of the text. In some places the text represented by this MS. looks like an abridged version of the text found in the printed edition. The text as found in the MS. is printed so that people interested in the subject may compare it with the text in the printed edition and in other MSS. The different recensions of the work, due perhaps to the difference in the Śākhā to which they belong, have to be examined and fixed. The MS. is in Grantha. This contains only the first Praśna. The writing is clear. The leaves are slightly damaged at the corners.

C. KUNHAN RAJA

A VARIANT VERSION OF THE EKĀGNIKĀṆḌA

EDITED BY K. MADHAVA KRISHNA SARMA

प्रसुगमन्ता धियसानस्य सक्षणि वरेभिर्वरां अभिषुप्रसीदत । अस्माकमिन्द्रमुभयं जुजोषति यत्सौम्यस्यान्धसो बुबोधति । अनृक्षरा ऋजवस्सन्तु पन्था येभिस्स-खायो यन्ति नो व (रेयम्) (leaf broken)[1] समर्यमा संभगो नोनि-नीयात् सञ्जास्पत्यं सुयममस्तु देवाः । प्रजापतिस्त्रियां यश इति षड्भिरनु-च्छन्दसम् । इडा देवहूरित्यन्तादनुवाकस्य । अभ्रातृघ्नीं वरुणापतिघ्नीं बृहस्पते । (l. b.) (इन्द्रा) पुत्रघ्नीं लक्ष्म्यं तामस्यै सवितस्सुव । अघोरचक्षुरपति घ्नियेधि शिवा पतिभ्यस्सुमनास्सुवर्चाः । जीवसूर्देवकामा स्योना शं नो भव द्विपदे शं चतुष्पदे । इदमहं या त्वयि पति(घ्न्य) (l. b.) लक्ष्मिस्तां निर्दिशामि । मित्रोसि । एकमिषे विष्णुस्त्वान्वेतु द्वे ऊर्जे विष्णुस्त्वान्वेतु त्रीणि व्रताय विष्णुस्त्वान्वेतु चत्वारि मायोभवाय विष्णुस्त्वान्वेतु । पञ्च(पशु) (l. b.) भ्यो विष्णुस्त्वान्वेतु षड्रायस्पोषाय विष्णुस्त्वान्वेतु सप्तसप्तभ्यो होत्राभ्यो विष्णुस्त्वान्वेतु । सखासि सप्तपदा अभूम सख्यं ते गमेयं सख्यात्ते मा यो (षं) (l. b.) सख्यान्मे मा योष्ठाः ॥ प्रथमः ॥

कूर्चः । तत्सुकूर्चम् । राष्ट्रभृदस्याचार्यासन्दी मात्वद्योषम् । आपः पादा-वनेजनी द्वि(र्द्वि)षन्तं नाशयन्तु मे । अस्मिन्कू(न्कु)ले ब्र(ह्र)व) (l. b.) र्च्चस्य सानि । मयि महो मयि भगो मयि भर्गो मयि यशः । मयीन्द्रिय वीर्यम् । अर्हणीया आपः । आम आगाद्वर्चसा यशसा संस(सृ)ज पयसा तेजसा च ।

[1] L. b. will represent 'leaf broken' in the later portions of this paper.

तं मा प्रियं प्रजानां कुर्वधिपतिं(प) (l. b.) शूनाम्। विराजोऽसि विराजो दोह मम पद्याय विराज। समुद्रं वः प्रहिणोम्यक्षिता स्वां योनिमपिगच्छत। अच्छिद्रः प्रजया भूयासं मा परासेचिमत्पयः। उप(स) (l. b.) रणीया आपः। अ(मृ)तोपस्तरणमसि। अर्घ्यः। मधुपर्कः। त्रय्यै विद्यायै यशोऽसि यशसो यशोऽसि ब्रह्मणो दीक्षितरसि तं मा प्रियं प्रजानां कुर्वधिपतिं पशूनाम्॥ द्वितीयः॥

देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्यां प्रतिगृह्णामि। नेष्टाविद्वं कृन्तामि या ते घोरा तनूस्तया तमाविश योऽस्मान्द्वेष्टि यं(च वयं) (l. b.) द्विष्मः। यन्मधुनो (मधव्यं) (partly worm-eaten) परममन्नाद्यं वीर्यं तेनाहं मधुनो मधव्येन परमेणान्नाद्येन वीर्येण परमोऽन्नादो मधव्योऽसानि। अपिधानीया आपः। अमृतापिधानमसि। (l. b.) गौः? गौरस्यपहत-पाप्मापपाप्मानं नुद मम चामुष्य च। अग्निः प्रथमः प्राश्नातु सहि वेद यथा हविः। अरिष्टमस्माकं कृणोत्वसौ ब्राह्मणौ ब्राह्मणेषु। गौर्धेनुभव्या। माता(रुद्रा) (l. b.) णां दुहिता वसूनां स्वसादित्यानाममृतस्य नाभिः। प्रणुवोचं चिकितुषे जनाय मागा मनागमदिति(तिं) वधिष्ट। पिबतूदकं तृणान्यत्तु। ओमुत्सृजत। भूतम्। सुभूतम्। भूतं सा (विराट्) (l. b.) तन्माक्षायि तन्मेऽशीयत तन्म ऊर्ज्जं धाः। ओं कल्पयत। विराडसि विराडन्नं विराजो मयि धेहि॥ तृतीयः॥

जुष्टो दमूना अतिथिर्दुरोण इमं नो यज्ञमुपयाहि विद्व (द्वान्) (l. b.) विश्वा अग्नेऽभियुजो विहत्य श(त्रू)यतामाभरा भोजनानि। अदितेऽनुमन्यस्व। अनुमतेऽनुमन्यस्व। सरस्वतेऽनुमन्यस्व। देव सवितः प्रसुव। स्वाहा। प्रजापतये स्वाहा। इन्द्राय(स्वा) (l. b.) हा। अग्नये स्वाहा। सोमाय स्वाहा। युक्तो वह जातवेदः पुरस्तादग्ने विद्धि कर्म क्रियमाणं यथेदम्। त्वं भिषक् भेषजस्याधिकर्ता त्वया गाश्वान् (गा अश्वान्) पुरुषान् सनेमि स्वाहा। च (तस्र आ) (l. b.) शाः प्रचरन्त्वग्नय इमं नो यज्ञं नयतु प्रजानन्। घृतं पिन्वन्नजरं सुवीरं ब्रह्म समित् भवत्याहुतीनां स्वाहा। आनो भद्राः क्रतवो यन्तु विश्वतोऽदब्धासो अपरीता स उत्(द्)भिदः। देवा नो यथा समिद्वृधे सन्न प्रायुवो रक्षितारो

दिवे दिवे स्वाहा । विरूपाक्षमाविबाधिष्ठा मा विबाध विबाधिथाः । निर्ऋत्ये त्वा पुत्रमाहु स्सनः कर्माणि साधय स्वाहा । विरूपाक्षमहं यजे निजङ्घं शबलोदरम् । यो मायुं परिबाधते श्रियै पुष्टयै च नित्या तस्मै स्वाहा । या तिरश्चीनि पद्यसेऽहं विधरणी इति । तां त्वा घृतस्या(स्य) धारयाग्नौ संराधनी य(जे) (l. b.) स्वाहा । संराधन्यै देव्यै स्वाहा । प्रसाधन्यै देव्यै स्वाहा । भू स्वाहा भुव स्वाहा सुव स्वाहा भूर्भुवस्सुवस्स्वाहा । अग्नये स्वाहा यमाय स्वाहा वरुणाय स्वाहा सोमाय स्वाहा सर्वेभ्य स्वाहा । आप्यायस्व समेतु ते विश्वतस्सोम वृष्णियम् । भवा वाजस्य सङ्गथे । सं ते पयांसि समुयन्तु वाजास्सं वृष्णियान्यभिमातिषाहः । आप्यायमानो अमृताय सोम दिवि श्रवांस्युत्तमा निधिष्व ॥ चतुर्थः ॥

मम हृदये हृदयं ते अस्तु मम चित्ते चित्तमस्तु ते । मम वाचमेकमना श्रृणु मामेवानुव्रता सहचर्या मया भव मां ते मनःप्रविशतु मां चक्षुर्मामु ते भगः । मयि सर्वाणि भूतानि मयि प्रज्ञानमस्तु ते । मधु हे मध्वगाहे जिह्वा मे मधुवदिनी । मुखे मे सारघं मधु दत्सु संवननं कृतम् । चाक्रवाकं संवननं यन्नदीभ्य उदाहृतम् । यद्वित्तौ देवगन्धर्वौ तेन संवनिनौ स्वः । स्पृशामि ते ऽहमङ्गानि वायुरापश्च मा परः । मां चैव पश्य सूर्यं च मान्येषु मनः कृथा(थाः) (l. b.) सोमः प्रथमो विविदे गन्धर्वो विविद उत्तरः । तृतीयो अग्निष्टे पतिस्तुरीयस्ते मनुष्यजाः । सोमोऽददद्गन्धर्वाय गन्धर्वोऽददग्नये । रयिं च पुत्राँश्चादादग्निर्मह्यमथो इमा (माम्) (l. b.) सरस्वति प्रेदमव सुभगे वाजिनीवति । तां त्वा विश्वस्य भूतस्य प्रगायामस्यग्रतः । गृभ्णामि ते सुप्रजास्त्वाय हस्तं मया पत्या जरदष्टिर्यथासः । भगो अर्यमा सविता पुरन्धिर्मह्यं (त्वा) दुर्गार्हपत्याय देवाः । परित्वाग्ने पुरं वयं विप्रं सहस्य धीमहि । धृषद्वर्णं दिवे दिवे भेत्तारं भङ्गुरावतः । अग्ने शर्धमहते सौभगाय । तव द्युम्नान्युत्तमानि सन्तु । सञ्जास्पत्यं (सु) (l. b.) यममाकृणुष्व शत्रूयतामभितिष्ठा महांसि स्वाहा । सोमाय जनिविदे स्वाहा । गन्धर्वाय जनिविदे स्वाहा । अग्नये जनिविदे स्वाहा । कन्यला पितृभ्यो यती पतिलो (क) (l. b.) मव दीक्षामदास्थ स्वाहा । प्रेतो मुञ्चाति नामुतस्सुबद्धाममुतस्करत् । यथेयमिन्द्रमीढ्वस्सुपुत्रा सुभगा सति स्वाहा । इमां त्वमिन्द्रमीढ्वस्सुपुत्रां सुभगां (कु) (l. b.)

रु। दशास्यां पुत्रानाधेहि पतिमेकादशं कृधि स्वाहा। अग्निरैतु प्रथमो देवतानां सोऽस्यै प्रजां मुञ्चतु मृत्युपाशात्। तदयं राजा वरुणोऽनुमन्यत (तां) (l. b.) यथेयं स्त्री पौत्रमघं न रोदात् स्वाहा। इमामग्निस्त्रायतां गार्हपत्यः प्रजामस्यै नयतु दीर्घमायुः। आशून्योपस्था जीवतामस्तु माता पौत्रमानन्दमभि प्र (बु) (l. b.) ध्यतामियं स्वाहा। मा ते गृहे निशि घोष उत्थादन्यत्र त्वद्रुदत्यस्संविशन्तु। मा त्वं विकेश्युर आवधिष्ठा जीवपत्नी पतिलोके विराज पश्यन्ती प्रजां सुमनस्यमानां (स्वा) (l. b.) हा। अप्रजस्तां पौत्रमृत्युं पाप्मानमुतवाघम्। शीर्ष्णस्त्रजमि वोन्मुच्य द्विषद्भ्यः प्रतिमुञ्चामि पाशं स्वाहा। आतिष्ठममश्मानमश्मेव त्वं स्थिरा भव। अभितिष्ठ प्रतन्यतस्सहस्व पृतनायतः। इयं नार्युपब्रूतेऽग्नौ लाजानावपन्ति (न्ती) दीर्घायुरस्तु मे पतिर्जीवातु शरदः शतं स्वाहा। तुभ्यमग्रे पर्यवहन् सूर्या वहतु ना सह। पुनः पतिभ्यो जायां (दा) (l. b.) अग्ने प्रजया सह। पुनः पत्नी-मग्निरदादायुषा सह वर्च्चसा। दीर्घायुरस्या यः पतिस्स एतु शरदश्शतम्। विश्वा उत त्वया वयं धारा उदन्या इव। अतिगाहेमहि द्विषः। यदस्य कर्म (णोऽ) (l. b.) त्यरीरिचं यद्वा न्यूनमिहाकरम्। अग्निष्टत् स्विष्टकृद्विद्वान् सर्वं स्विष्टं सु(हु)तं करोतु मे। अग्नये स्विष्टकृते सुहुत हुत आहुतीनां कामानां समर्धयित्रे स्वाहा। अ (दितेऽ) (l. b.) न्वमंस्थाः। अनुमते ऽन्वमंस्थाः। सरस्वते ऽन्वमंस्थाः। देव सवितः प्रासावीः॥ पञ्चमः॥

ये वध्वश्चन्द्रं वहतुं यक्ष्मा यन्ति जनां अनु। पुनस्तान्यज्ञिया दे (वा) (l. b.) नयन्तु यत आगताः। पूषात्वेतो नयतु हस्तगृह्याश्विनौ त्वा प्रवहतां रथेन। गृहान्गच्छ गृहपत्नी यथासो वशिनी त्वं विदथमावदासि। सुगं पन्था-नमारुक्षमरि (ष्टं) (l. b.) स्वस्तिवाहनम्। यस्मिन्वीरो नरिष्यत्यन्येषां विन्दते वसु। या ओषधयो या वनस्पतयो या नद्यो यानि धन्वानि ये वना। ते त्वावतु वधु प्रजावतीं प्रत्वे मुञ्चन्त्वं (ह) (l. b.) सः। भद्रान् गृहान्सुमनसः प्रपद्येऽवीरघ्नी वीरवतः सुवीरान्। इरां वहतो घृतमुक्षमाणास्तेष्वहं सुमनास्संविशमि। इह गावः प्रजायध्वमिहाश्वा इह पूरुषाः। इ (हो) (l. b.) सहस्रदक्षिणो रायस्पोषो निषीदतु। नीललोहिते भवतः कृत्या सक्तिर्व्यद्यते (व्यज्यते)। एधन्तेऽस्या

ज्ञातयः पतिर्बन्धेषु बध्यताम्। ध्रुवोऽसि ध्रुवक्षितिर्ध्रुवमसि ध्रुवत स्थितम्। त्वं (नक्ष) (l. b.) त्राणां मेथ्यसि स मा पाहि पृतन्यतः। सप्तऋषयः प्रथमां कृत्तिकानामरुन्धती(तीम्)। ये ध्रुवतां ह निन्युः षट्कृत्तिका मुख्ययोगं वहन्तीयमस्माकमेधत्वष्टमीम् (मी।) ॥ षष्ठः ॥

अग्ने व्रतपते त्रिरात्रमुपयमनं व्रतं चरिष्यामि तच्छकेयं तन्मे राध्यताम्। वायो व्रतपत आदित्य व्रतपते व्रतानां व्रतपते त्रिरात्रमुपयमनं व्रतं चरिष्यामि तच्छकेयं तन्मे राध्य(ताम।) (l. b.) ऊर्ज्जः पृथिव्या अध्युक्ति(त्थि)तो ऽसि वनस्पते शतवल्शो विरोह। त्वया वयमिषमूर्जं मदन्तो रायस्पोषेण समिषा मदेम। प्रजया त्वा पशुभिस्संसृजामि मासरेण सुरामिव। प्र.(जा) (l. b.) वती भूयासम्। प्रजया त्वा पशुभिस्संसृजामि मासरेण सुरामिव। प्रजावान् पशुमान्भूयासम्। अग्निर्मूर्धा भुवः। सुमङ्गलीरियं वधूरिमां समेत पश्यत। सौभाग्यमस्यै दत्त्वा(या) (l. b.) थास्तं विपरेतन। सं मा मनस्सं हृदयानि सं नाभिस्सं तनुस्सं त्वजः (चः) सं त्वा कामस्य योक्त्रेण युञ्जाम्यविमोचना ॥ सप्तमः ॥

यस्त्वा हृदा कीरिणा मन्यमानो(य)स्मै त्वं सुकृते जातवेदः। अग्ने प्रायश्चित्ते त्वं देवानां प्रायश्चित्तिरसि। ब्राह्मणस्त्वा नाथकामः प्रपद्ये यास्यां पतिघ्नी तनूः प्रजाघ्नी पशुघ्नी लक्ष्मघ्नी(जा) (l. b.) रघ्नीमस्यैतां कृणोमि स्वाहा। वायोः प्रायश्चित्त आदित्यप्रायश्चित्ते प्रजापतेः प्रायश्चित्ते त्वं देवानां प्रायश्चित्तिरसि ब्राह्मणस्त्वा नाथकामः (प्र) (l. b.) पद्ये यास्यां पतिघ्नी तनूः प्रजाघ्नी पशुघ्नी लक्ष्मघ्नी जारघ्नीमस्यैतां कृणोमि स्वाहा। हव्यवाहमभिमातिषाहं रक्षोहणं प्रतनासु जिष्णुम्। ज्योतिष्मन्तं दीद्यतं (g) (l. b.) रन्धिमग्निं स्विष्टकृदमाहुवेमों स्विष्टमग्ने अभितत्प्रणाहि विश्वा देव पृतना अभिष्य। ऊरुं नः पन्थां प्रदिशन्विभाहि ज्योतिष्मद्धेह्यजरं न आयु स्वाहा। भू स्वाहा भुव स्वाहा सुव स्वाहा भूर्भुवस्सुव स्स्वाहा। अर्यम्णो अग्निं पर्यन्तु क्षिप्रं प्रतीक्षन्तां श्वश्रवो देवराश्च ॥ अष्टमः ॥

उदीर्ष्वातो विश्वावसो नमसेडामहे त्वा । अन्यामिच्छ प्रभर्य्य सञ्जायां पत्या सृज । उदीर्ष्वातः पतिप(व)ती(ति)ह्येषा विश्वावसुं नमसा गीर्भिरीट्टे । अन्यामिच्छ पितृषदं व्यक्तां स ते भा(गो) (l. b.) जनुषा तस्य विद्धि । प्रजापति स्त्रियां यशः । प्रजायै त्वा । जीवां रुदन्ति विमयन्ते अध्वरे दीर्घामनु प्रसितिं दीधियुर्नरो वामं पितृभ्य य इदं समेरिरे मयः पतिभ्यो जनयः प(रि) ष्वजे ॥ नवमः ॥

विष्णुर्योनिं कल्पयतु त्वष्टा रूपाणि पिंशतु आसिञ्चतु प्रजापतिर्धाता गर्भं दधातु ते यथाग्निगर्भा पृथिवी द्यौर्यथेन्द्रेण गर्भिणी । वायुर्यथा दिशां गर्भ एवं (ग) (l. b.) भं दधातु ते । गर्भं धेहि सिनीवालि गर्भं धेहि सरस्वति । गर्भं ते अश्विनावुभावाधत्तां पुष्करस्रजौ । हिरण्ययी अरणी यं निर्मन्थतो अश्विना । तं ते गर्भं दधाम्यहं दशमे म (मा) (l. b.) सि सूतवे । नेजमेष परापत सुपुत्रः पुनरापत । अस्यै मे पुत्रकामायै गर्भमाधेहि यः पुमान् । अमूहमस्मि सा त्वं द्यौ रहं पृथिवी त्वं सामाहमृक्त्वं तावेहि संभवाव सह रेतो दधावहै पुंसे पुत्राय वेत्तवे रायस्पोषाय (सुप्र) (partly worm-eaten) जास्त्वाय सुवीर्याय । अहं गर्भमादधामो(म्यो)षधीनामहं विश्वेषु भुवनेष्व(न्तः) (l. b.) अहं प्रजा अजनयन्मनी(नू)नामहं जनिभ्यो अपरीषु पुत्रान् । तां पूषञ्छिवतमामेरयस्व यस्यां बीजं मनुष्या वपन्ति । यान ऊरू उशती विस्रयातै यस्यामुशन्तः प्रहरेम शे(फम्) (l. b.) ॥ दशमः ॥

यथा त्वं वनस्पत ऊर्ज्याभ्युत्थितश्शतवल्शो विरोहस्यैवं पुत्रैश्च पशुभिश्च सहस्रवल्शा वि वयं रुहेम । यथा त्वं वनस्पते फलवानस्यैवं पुत्रैश्च पशु (भिश्च) (l. b.) फलवन्तो भवामि । ऊर्जस्वान् पयस्वान् पयसा पिन्वमानास्मान् वनस्पते पयसाभ्यावृत्स्व । ब्रह्मचारिन् किं पश्यसि । पुत्रांश्च पशूंश्च दीर्घायुत्वाय वर्च्चसे । प्रतियुतो वरुणस्य पाशः प्रत्यस्तो वरुणस्य पाशः । एकादशः ॥

प्रवेधसे कवये मेध्याय वचो वन्दारु वृषभाय वृष्णे । यतो भयमभयं तन्नो अस्त्ववदेवान्यजेहेड्यान् स्वाहा । ज्येष्ठाय स्वाहा श्रेष्ठाय स्वाहा कनिष्ठाय

स्वाहा कनिष्ठित्यै स्वाहा प्रतिष्ठाय स्वाहा प्रतिष्ठित्यै स्वाहा दम्पत्यै स्वाहा दम्पतये स्वाहायने स्वाहायतने स्वाहा सूर्याय स्वाहा प्रजापतये स्वाहा ब्रह्मणे स्वाहा। तत्सवितुर्वृणीमहे वयं देवस्य भोजनम्। श्रेष्ठं सर्वधातमं तुरं भगस्य धीमहि। तत्सवितुर्वरेण्यमिति। यत इन्द्र भयामहे स्वस्तिदा विशस्पतिः॥ द्वादशः॥

प्रजापते तन्वं मे जुषस्व त्वष्टर्देवेभिः सहसा म इन्द्र विश्वैर्देवैररातिभिस्संरराणः पुंसां बहूनां मातर स्याम। गर्भो अस्योषधीनामिति तिस्रः। अस्मे देवासो वपुषे चिकित्सत इति चतस्रः॥ त्रयोदशः॥

धाता ददातु नो रयिम्। धाता प्रजाया उतराय ईशे। धाता ददातु नो रयिं प्राचीमित्यान्तमनुवाकम्। राकामहम्। यास्ते राके। यवोऽसि यवयास्म द्वेषो यवयागतीः। गायतम्। सोम एव नो राजेत्याहुर्ब्राह्मणीः। प्रजाः। विवृत्तचक्रा आसीनास्तीरेणासौ तव। विष्णोर्नुकं सूक्तम्॥ चतुर्दशः॥ हरि ओं प्रथमः प्रश्नः समाप्तः॥

ओं भूः पुरुषमावाहयाम्यें भुवः पुरुषमावाहयाम्यों सुवः पुरुषमावाहयाम्यों भूर्भुवः सुवः पुरुषमावाहयामि। आपो हिष्ठा मयोभुव इति तिस्रो हिरण्यवर्णा इति चतस्रः पवा(वमा)नः सुवर्जन इत्येतमनुवाकम। केशवं तर्पयामि नारायणं तर्पयामि माधवं तर्पयामि। गोविन्दं तर्पयामि विष्णुं तर्पयामि मधुसूदनं तर्पयामि त्रिविक्रमं तर्पयामि वामनं तर्पयामि श्रीधरं तर्पयामि हृषीकेशं तर्पयामि पद्मनाभं तर्पयामि दामोदरं तर्पयामि। विष्णोर्नुकं तदस्य प्रियम्। प्रतद्विष्णुः। परो मात्रया। विचक्रमे त्रिर्देव इति॥ पञ्चदशः॥ हरिः ओं प्रथमः प्रश्नः समाप्तः॥

MANUSCRIPTS NOTES

VĀSIṢṬHA TATTVABODHINĪ, A COMMENTARY ON ABHINANDA'S LAGHUYOGAVĀSIṢṬHA BY RĀMABRAHMENDRA, PUPIL OF UPENDRAYOGIN

By Dr. V. Raghavan, M.A.

On Adyar Catalogue, II, App. p. viia, we find a manuscript,—Vāsiṣṭha vivaraṇa by Ramendrayamin. This manuscript was examined by me. The commentary is on the Laghuyogavāsiṣṭha of Abhinanda; the author of the commentary is Rāmabrahmendra, pupil of Upendrayogin. The name of the commentary can be taken as Vāsiṣṭha tattva bodhinī, though the colophons uniformly, and rather clumsily, speak of the entire original work and its commentary together as 'Savyākhyāna Vāsiṣṭha tattva bodhinī'. On leaf 44 a we find this colophon:

इति श्रीपरमहंस परिव्राजकाचार्य श्रीमदुपेन्द्रयोगिवर्यपूज्यपादान्तेवासि श्री **रामब्रह्मेन्द्र** योगिवर्येण विरचितायां **सव्याख्यान वासिष्ठतत्त्वबोधिन्यां** मोक्षोपाये वैराग्यप्रकरणे तृतीयः सर्गः ।

Two of the introductory verses run thus:

अनुसृत्य संप्रदायं पौर्वापौर्यं विचार्य च ।
वाल्मीकिप्रोक्तवासिष्ठबोधिनीयं वितन्यते ॥
रामब्रह्मेन्द्रवर्येण तत्त्ववासिष्ठबोधिनी ।
क्रियते किल संसारनिवृत्त्यै स्वानुभूतये ॥

The commentary opens with a Maṅgala S'loka on Gaṇapati. The next verse salutes the teacher Upendra :

अफाललोचनान् लोके दक्षिणामूर्तिविग्रहान् ।
उपेन्द्रेन्द्रान् गुरून् वन्दे मम वाग्भूतिसिद्धये ॥

The third verse pays obeisance to God Dhakṣiṇāmūrti and the fourth to another preceptor of the author, Bodhendrayogin.

यत्पादपङ्कजपरागनिषेवणेन मूकोऽपि वाक्पटुरहो भवतीह नूनम् ।
तं बोधलोकसुखसीमविहारदक्षं बोधेन्द्रयोगिनमहं शरणं गतोऽस्मि ॥

Some more prayers follow ; the author seems to be a devotee of Goddess Mīnākṣī at Madura, to whom he addresses S'lokas at several places in the course of the commentary also.

This manuscript does not contain in full Rāmabrahmendra's commentary though a casual glance at the manuscript and its end will make one think that the commentary is available in full here. On leaf 56*b*, the Mumukṣu vyavahāra prakaraṇa ends ; on l. 69, the Utpatti prakaraṇa beings, and on l. 110 a Rāmabrahmendra's commentary comes to an end abruptly. The portion of the Jñāna Vāsiṣṭha or the Laghu Yoga Vāsiṣṭha up to which this manuscript of Rāmabrahmendra's commentary extends is III. 6. 15. That the Vāsiṣṭhatattvabodhinī ends here is also shown by the rest of this side of the leaf and the reverse being left blank ; but the leaves are numbered continuously from here which would mislead a casual reader.

On l. 111, another commentary on the text is written. It begins at V. 6. 83. This commentary is the Samsārataraṇi of Mummaḍi deva, printed in part in the Nirnaya Sagar Press edition of the Laghu Yoga Vāsiṣṭha. This manuscript begins at line 2, (ओं)कारस्य etc., on p. 448 of the Nirnaya Sagar edition. The colophons in the remaining part of the manuscript call the commentary only Vāsiṣṭha vivaraṇa. On l. 254*b* the commentary ends ; the colophon *had* been correctly given that there ended Mummaḍi's commentary. But some careless scholar or scribe has

superscribed over Mummaḍi's colophon, the colophon of Rāmabrahmendra, not understanding that, in fact, the commentary from leaf 111 onwards is Mummaḍi's, and not Rāmabrahmendra's.

Therefore, in this Adyar manuscript, we have the commentary of Rāmabrahmendra only up to III. 6. 15.

In the Madras Government Oriental Manuscripts Library, there is a manuscript of this Vāsiṣṭha tattva bodhinī by Ramabrahmendra, R. No. 3201. This manuscript was also examined by me. This is also an incomplete manuscript. We have in it the portion extending from VI (Nirvāṇa) 7—the Vetāla Upākhyāna—to the end. The commentary on VI. 7 opens with a salutation to the author's Guru Upendra. The Vetāla story ends on l. 6*b*. On l. 10*a*, VI. 8—the Bhagīratha story ends. The colophon to VI. 9, Śikhidhvaja, is full mentioning the author and his Guru. The next colophon to the story of Mithyāpuruṣa wrongly calls the section 'Upaśama.'

We do not get a full text by putting together even these two manuscripts; for we still lack manuscripts for part of Utpatti, for Sthiti and Upaśama, and part of Nirvāṇa.

On p. 479*a*. of the first part of his Catalogus Catalogorum Aufrecht refers to a commentary on the Yogavāsiṣṭha by Rāmadeva in two manuscripts, Burnell 89*b* and Oppert II, 985. The Burnell manuscript which is described under No. 9465 of the new Descriptive Catalogues of Tanjore, turns out to be a manuscript of Mummaḍi's Saṃsārataraṇi. We are not able to know anything of the commentary of Rāmadeva in Oppert II (a Kāñcīpuram manuscript). We cannot yet identify our Rāmabrahmendra and this Rāmadeva.

Many quotations did not strike my eye in Rāmabrahmendra's commentary. There is little external evidence that I could gather to enlighten the personality of the author or his Guru. In Adyar itself there is a Brahmasūtravṛtti called Bhāṣyasārasaṅgraha (II. 133*b*, 27 D 27) of which the author is noted as Rāmabrahmendra sarasvatī. But he seems to be different from our Rāmabrahmendra,

since he mentions one Vāsudevendra pūjya pāda as his Guru in the colophons.

What can be said at the present stage of our knowledge is that Rāmabrahmendra is later than Mummaḍideva. A close study of Rāmabrahmendra's commentary proves this. Just as Mummaḍi, Rāmabrahmendra also opens his comments on each section with a list of the Ākhyānas in the section ; but in this connection, Rāmabrahmendra is slightly more elaborate ; he also adopts the verse here and in his metrical introduction, recapitulates the substance of the previous section and indicates the purport of the following section. Such metrical introductions are found at the beginning of the individual Ākhyānas also. For a considerable length Rāmabrahmendra goes his own way, but at some stage he begins to follow Mummaḍi's steps. He gets on by himself till the end of the Bhagiratha story in VI. 8 (l. 10*a* Madras Government Oriental Library Manuscript). From VI. 9, his commentary becomes a copy of Mummaḍi's, occasionally enlarged and occasionally compressed. This similarity towards the closing parts of the two commentaries might have led to the confusion in the last colophon in the Adyar manuscript.

If the Bodhendra saluted by Rāmabrahmendra is the celebrated Nāmasiddhāntin of Tanjore District, Rāmabrahmendra may be placed in the end of the 17th century.

The closing portion of the text of Abhinanda's epitome of the Yogavāsiṣṭha is a problem. In the Nirnaya Sagar edition of the Laghu Yogavāsiṣṭha the commentary marks the work as ending with VI. 10, 113, शिवं सर्वगतं शान्तम् etc. In the Adyar manuscript also the commentary ends here and the colophon appearing here marks the end of the text. But in the Nirnaya Sagar edition, we have some additional matter printed. The first bit of additional matter is one Anuṣṭubh, and three Vasantatilakas, marked as Ch. 16, verses 1-4, on a person mentioned as Hariharārya. *The Adyar manuscript does not contain these Hariharārya-verses.* After this, the Adyar manuscript has verses marked in the Nirnaya Sagar

edition as Ch. 16, verses 5-18 (pp. 834-5); after these verses, we miss in the Adyar manuscript verses 18-34 of the Nirnaya Sagar edition. Also Chapters 17 and 18 in the Nirnaya Sagar edition are absent from the Adyar manuscript.

The end of the Adyar manuscript is likely to mislead, for there we find a small portion of Mummaḍi's gloss on the portion VI. 9. 87-94 repeated, or perhaps written to fill the gap in the proper place.

How does the text end in the Madras Government Library manuscript where alone we have the closing part of Rāmabrahmendra's commentary? After the comments on VI. 15. 113, शिवं सर्वगतं शान्तम् etc., the colophon appears and the text ends with the two verses इत्युक्तवत्यथ मुनौ and अष्टादशेति (Ch. 16 ślokas 5-6, of the Nirnaya Sagar edition). We have here neither the verses on Hariharārya nor the verses 7-18 mentioning Kashmir, etc., which latter are available in the Adyar manuscript also.

It is necessary to point out that the texts of the Laghu Yogavāsiṣṭha in the Adyar and the Madras Government Library Manuscripts show a large number of different readings, though often of comparatively smaller importance. I could also note at one place in the Madras Government Library Manuscript that the text omitted about three verses found in the Nirnaya Sagar edition. If as Mr. Divanji has been saying in his articles on the Laghu Yogavāsiṣṭha, any one feels the need for a new critical edition of the Laghu Yogavāsiṣṭha, he can with profit use these manuscripts in the Adyar and the Madras Government Libraries.

REVIEWS

Philosophy of the Self; or a system of idealism based upon Advaita Vedanta by G. R. Malkani; The Indian Institute of Philosophy, Amalner, 1939.

Mr. G. R. Malkani the author of this book is the Director of the Indian Institute of Philosophy at Amalner and his name is well known among those who are familiar with modern philosophical studies in India. The Amalner Institute is doing good work in the field of philosophical studies and keeps up the study of a subject which is sorely neglected in the Universities. It is not meant that those who are in charge of Universities are averse to philosophy and place obstacles in the way of persons who desire to pursue the study of philosophy. The subject does not find favour among those who take to University studies and as such it occupies a subordinate place among the subjects that are provided for study in the Universities. The various so-called sciences, the professional subjects and Economics and other subjects which are supposed to have a greater utilitarian value, dominate the Universities. These latter subjects are supposed to solve the immediate problems of man and his life, and as such attract more people. Philosophy is kept at a distance as being of no immediate use for man and, being such, as a matter that can wait.

But the Amalner Institute is devoted for the higher study of philosophy, and the book under review forms a course of lectures delivered by the learned Director at the Institute in the year 1938 to 1939. The book consists of thirteen chapters and comprise twelve lectures delivered by the author. In the Preface the author

says that originally he had no intention of publishing a book, but that as time went on and arguments developed he began to feel some interest in publishing the lectures, in a book-form. The author has the good fortune of a very close acquaintance with both Indian and European philosophy. Indian philosophy is written in very difficult Sanskrit and those who know the original texts in Indian Philosophy do not have, as a general rule, the necessary acquaintance with modern Western philosophy. Those who know the latter do not have the necessary knowledge of Sanskrit and the original texts on Indian Philosophy. In the present case the author combines in himself the necessary qualifications to interpret Indian philosophy to modern world.

The general stand-point taken up in the book is that of the Advaita system of Indian Philosophy. But the attempt is not simply to interpret that system. The method of exposition is that of European philosophy.

There is an Introduction covering fourteen pages in which the author makes his position clear in respect of the subject. The author says therein: "The expression 'philosophy of the self' is used by us not with a view to discuss merely certain problems connected with the self. The expression is used by us in a more significant sense. It is used to bring out the most important character of ultimate reality. Ultimate reality must have the character of the self." A little later he says that what we actually know is not the real as it is in itself and this sets us the problem of the ultimate reality. This reality is indicated by certain character and the author enumerates some of them. 1. Ultimate reality must not be capable of being known as object. 2. It must be immutable. 3. It must be infinite. 4. It must be the repository of all value. Then he begins to present the general problem in the Introduction.

The subjects dealt with in the work are 1. The metaphysical problem. 2. From metaphysics to Epistemology. 3. Theory of knowledge. 4. Knowledge of nature. 5. Introspective knowledge. 6. Knowledge of other selves. 7. Reality as object. 8.

Selfawareness. 9. Grades of subjectivity. 10. States of consciousness. 11. Transcendental consciousness. 12. Immortality and 13. The individual and the absolute.

From the above list it will be found that the problem has been dealt with very thoroughly and minutely. It is not possible in a brief review like this to discuss the various problems from the point of view of the reviewer. It is not of great importance either, whether the reviewer agrees with the author's opinions or not. What is important is the method of dealing with the subject followed in the book. For consistency of thought, clarity of expression and the power of discriminating the essentials from the non-essentials, the book cannot be excelled. No one can come to a final conclusion on matters like what is discussed in the book and agreement on the opinions cannot be expected. The author has done his part with success by throwing light on a very obscure problem.

EDITOR

(1) *A Catechism of Enquiry.* (2) *A Catechism of Instructions.* Sri Ramanasraman, Tiruvannamalai, 1939.

These are two small booklets in English, being translations of original Instructions of Bhagavan Sri Ramana Maharshi. The price of the former is As. 4 or 8d. and that of the latter is As. 5 or 10d. The former covers 30 pages and the latter 44 pages. The booklets are published by Nirjanananda, the Sarvadhikari of the Asramam.

The former booklet contains a photo of the great Maharshi as he was nearly forty years ago, in the year 1901. The instructions contained in the booklet were written down by the Maharshi at that time, when he was observing silence, for the sake of his disciple Gambhiram Seshayya. The essence of the teaching is that one may attain perfect bliss by constant meditation on the self.

The book contains nine chapters and indeed the chapters are very short. The subjects dealt with in the chapters are: 1. Enquiry into the self. 2. Self-realisation. 3. The supreme being is the self. 4. Worship is only self-enquiry. 5. The nature of the individual self and of liberation. 6. The three states. 7. Discrimination between the seer and the seen. 8. Creation of the Universe, and 9. Renunciation.

The latter book contains the photo of the Maharshi as he is now. The original work was in Tamil, as is also the former book. There are four chapters in the book. 1. Upadesa or spiritual instruction. 2. Sadhana or practice. 3. Anubhava or experience and 4. Arudha or firm abidance. The book is in the form of questions by the disciple and replies by the teacher.

It will be against all rules of decorum and propriety if a reviewer starts expressing opinions on books of this nature. The author of the book is above all opinions. So what is profitable is to give some apt quotations from the books so that the readers of the review may have a glimpse of the contents of the books. The following is the opening of the second chapter of the catechism of Enquiry: "Because the individual self, which is only the mind, has lost its identity with the real self and has enmeshed itself in bondage, its search for the self, its own eternal primal nature, is like that of the shepherd searching for a lamb which all the time he bears on his shoulders." The following occurs in the same chapter a little later: "Just as a Brahmin actor does not forget his Brahminhood, whatever part he may be acting, so also a man should not confound himself with his body, but he should have a firm awareness of his being the self, whatever his activity may be." The following is from chapter five of the same book: "The veil of ignorance can never really hide the individual self. For how can it do so? Even the ignorant do not fail to speak of the 'I.' All the same, the veil hides the reality, 'I am the self' or 'I' as pure consciousness, and confounds the 'I' with the body, but still it cannot completely hide the self from being known."

The Catechism on Instruction begins thus :

Disciple : What are the distinctive marks of a *Guru* or Master that enable one to know and rocognise him as such ?

Master : The *Guru* is one who at all times abides in the profound depths of the self. He never sees any difference between himself and others, and he is not in the least obsessed by false notions of distinction, that he is himself the enlightened one *i.e.*, has realised truth or is the liberated one, while others around him are languishing in bondage or immersed in cimmerian darkness of ignorance. His firmness or self-possession can never be shaken under any circumstances ; and he is never perturbed.

In giving the above three small quotations I am not making a selection of what is more important in the book as distinct from what are of lesser importance. One can bite any portion of a sweet cake and the taste will be the same. I have given only a few samples, making the selections at random.

There is no new truth or philosophy in the teaching of Bhagavan Maharshi. Truth is eternal and we cannot have new styles in truth. Just as in the *Bhagavad Gita*, what is most important and what is most inspiring is the personality of the Teacher. Here is one who knows, who has experienced and who has realised what he is saying. It is the personality of the Teacher that inspires Sraddha in the reader. What is given in the book does not come from a mere intellect, is not the mere reproduction of the thoughts of another person. It is the expression of a real experience, coming from a soul that has realised Truth.

Philosophy that can satisfy a thirsty intellect there is in plenty. But Teaching that can sooth the soul there is little. It is this precious teaching that is contained in the two small books now under review. What it contains is not merely the teachings of a master as has been handed down and interpreted by generations of disciples but it is what a living teacher has to say about the soul and its nature. It is the direct gift of a living master to any disciple who wants to know.

Bhagavan Sri Ramana Maharshi and his Asramam at Tiruvannamalai, an ancient place of sanctity, have become centres of pilgrimage for those who are in search after truth. One cannot help it that the place also becomes a haunting place for those who are moved by mere curiosity and also by those who are actuated by baser motives of name and money. But the Great Maharshi is not affected by this latter aspect and he sits there in silence and gives his teaching to those who are in search after truth and light.

It is a matter of great rejoicing that his teachings are made available in a language known to the general public who are desirous of knowing what the Maharshi has to teach. It is hoped that more books of this kind will be made available for those who desire to have knowledge, rather than that people should be fed with interpretations of what the Maharshi has to say. At present there is much literature *on* the Maharshi's teaching; but we do not have the same amount of literature from which we can know the Maharshi's teaching itself. These two small booklets form a valuable addition to the few books that are already available.

EDITOR

The Mahayana Buddhism, a brief Manual by Beatrice Lane Suzuki, M.A. The Buddhist Lodge, London, 1938.

This is a very small handy manual dealing with the history and tenets of the Mahayana Buddhism. At the present there is no such book available. The author is the wife of Dr. D. T. Suzuki of Kyoto, who has himself written a book on the same subject called "Outline of Mahayana Buddhism." There is another book on the subject called "Introduction to Mahayana Buddhism" by Dr. McGovern. The latter is difficult and highly technical. Neither of the books is available in the market except as second-hand books and the prices are very high. Thus the new book of Mrs. Suzuki is a very welcome contribution to a subject where the literature available in a modern language is not particularly rich.

After a brief Foreword by the publishers in which they explain the need for the book and the general scope of the book, there is a short preface by the author and a fairly long Introduction by Dr. D. T. Suzuki, the husband of the author and a good authority on the subject. The Introduction contains a brief historical account of the Mahayana Buddhism, its Introduction into China and Japan and the adoption of the religion by the great Eastern peoples. He explains also the psychological reasons for the religion appealing to the Chinese and the Japanese.

The book contains seven chapters, each chapter being divided into smaller sub-sections. There is a bibliography at the end, a short glossary of Buddhist terms and also an index. In the first chapter which has the title—Hinayana and Mahayana—the author deals with the claim of Mahayana, the early history of Mahayana, its development and a more detailed considerations of the two great schools of Buddhism, namely the Mahayana and the Hinayana. The Characteristics of the Mahayana system are dealt with in the second chapter. She considers in detail causation, Kârma, and non-ego, the Buddhist Doctrine of knowledge, Tathata (such-ness) and Nirvana, the three bodies of Buddha (the nirmanakaya, the sambhogakaya and the dharmakaya), Amida, Bodhisattva and Salvation. Later development of Mahayana is discussed in the third chapter and in the fourth chapter the author considers Mahayana practices, namely, priests, monks and nuns, laymen, services for the remembrances of the dead, meditation and religious festivals. In the fifth chapter the Mahayana literature is explained, giving an account of the various sutras like Prajnaparamita, Avatamsaka and Gandavyuha. In the sixth chapter extracts from the Mahayana Sutras are given. The seventh is the last chapter in which the author deals with persons reversed in Japanese Buddhism, Bodhi-sattvas revered in Japanese Temples, Buddhist ethics, Buddhist art and Animals in Mahayana Buddhism; then there are two section in which the author explains what Mahayana is not, and what it means to be a Mahayana Buddhist.

The book is written is a very easy and lucid style, avoiding technicalities as far as possible. The book is not meant as a scholarly production, but only as a small hand-book for the laymen. This serves the purpose very well. Personal preferences of the author cannot be avoided in a book of this sort. The author had been in Japan for a long time. She knows the Mahayana Buddhism and she has a special affection for it. But this does not lead to any special pleading or to unnecessary adverse criticism of the opposite schools. On the whole it must be said that the author has been very fair in her treatment of the subject.

There is the original Buddhism as taught by Buddha. Then a certain phase of the teaching was developed in the Southern countries, especially in Ceylon. The literature on this aspect of the Buddhist religion is mostly in Pali Language and many books in Pali have been edited and also translated. The phase of Buddhism current in the South is called the Thera Vada, or the system of the elders. Hinayana or the lower vehicle as applied to this phase of the religion is a term from the North, as opposed to the Mahayana or the great vehicle which signifies the phase of Buddhism current in Tibet, China and Japan, what many be called the northern Buddhism.

Hinduism has developed along various channels. So has Christianity. So also has what is called Buddhism. This is not a unitary religion. The different schools differ from one another on essentials. But there is a stock of common doctrines, as is the case with other religions.

The author sums up the main differences between the Hinayana and the Mahayana under the following headings:

1. The interpretation of Buddhahood. In Hinayana it is historical and ethical. In Mahayana metaphysical and religious.

2. The conception on non-ego. In Hinayana it is analytical and scholastic. In Mahayana it is experimental and intuitive.

3. The altruistic point of view of salvation of the Mahayanists compares with the individualistic view of the Hinayanas.

4. The lessening of distinction between monk and laymen in the Mahayana.

5. The comparative conception of Nirvana.

6. In Mahayana all may attain to Buddhahood, for all have the Buddha-nature and the desire for Bodhi.

7. Bodhisattva and Arhat ideals.

The points on which both the schools agree are given as :

1. The object of Buddhism is to get rid of delusion, obtain enlightenment and enter the world of the infinite and the absolute.

2. The world has no beginning and no end. All is explained by causation, but there is no first cause.

3. All things change, all is impermanent, all is transient. This is true not only of men but of all life, even that which seems most enduring.

4. There is no substantial entity known as the ego. As all is impermanent and transient, so there is no self or ego such as is popularly regarded as persisting behind consciousness.

5. The law of causation is universally valid in the moral world as well as in the physical world. Every cause has an effect.

6. Transmigration explains causation, and is due to Karma, and Karma is produced by the deeds in the life of birth and death ; transmigration leads to suffering, as the four noble truths set out.

7. Delusion is the cause of suffering, which is universal.

8. Moral practices such as the eight-fold noble path and the paramitas are prescribed in order to remove delusion.

I have given the above quotation in order to show the clear and analytical way in which the subject is presented in the work.

The glossary in the book is extremely useful. The bibliography helps the readers to make further study of the subject and also to get fuller information on points in which he may be specially interested.

EDITOR

Gandhi Triumphant. The inside story of the historic fast, by Haridas T. Muzumdar. The Universal Publishing Co., New York, 1939.

The author of this work has written other works about Mahatma Gandhi, namely, Gandhi the apostle and Gandhi versus the Empire. The book deals with various current problems of a purely political nature. But transcending the political problems, there are in the life of Gandhi, as in the life of other great men, aspects of supreme importance to humanity at present and in the future. In the work at hand it is this fact that interests us. We are not dealing with politics in this periodical. The great Maharshis of ancient India who have handed down to us rich stores of religion, philosophy, ethics and law were not mere recluses confined to their forest dwellings and writing books on matters of which the ordinary men were indifferent. They were busy with solving the day-to-day problems that arose in the life of the nation in those days. This is the great value of the rich literature left to us by them. Similarly this work deals with certain events in the life of a great person of the modern age who is in the forefront of modern life, not merely of India but of all nations of the world. Mahatma considers fasts as a kind of prayer to god. He calls fast as the sincerest form of prayer.

The book contains much of controversial matter, many statements severely criticising men of position and responsibility and descriptions of many incidents that are only of a temporary interest. But there is one aspect, that is the greatness of the person dealt with in the book, on which there is no scope for a difference of opinion. We welcome the book from the point of view of those who value this aspect and who ignore the mere fleeting things in life.

EDITOR

The Ganges Calls Me. By Yone Noguchi, Tokyo, 1938.

The work is a collection of Poems by Yone Noguchi, the great Japanese poet of the day. He was in India a few years ago. He was in Visvabharati for some time and he visited many of the Universities and delivered lectures. The poet himself says, "The present book is my poetical harvest in India, which I recently visited by invitation of the Universities there." There is a small sketch of the poet by the great Indian Artist, Nanda Lal Bose. There is a design on the dust cover depicting a procession of elephants, camels and various musical instruments. This is by a young Japanese artist who was at that time decorating the temple walls at Saranath. There are a few other sketches by another young Japanese artist. But what is interesting to us is not the few sketches, but the poems themselves.

Some of the poems found in the present collection appeared in certain journals and are now reproduced. The London Mercury, the Visvabharati, the Modern Review and the Indian Review are the journals in which they had appeared. There are on the whole sixty six poems. All of them are short poems, covering only a few lines. The book is a rather small one, containing only eighty pages. There is no poem which covers more than two pages. Most of them cover only a page.

The poems cover a very wide field. There is a piece about Mahatma Gandhi. The Indian scenes, ancient Indian Art as preserved in Ajanta and Ellora, modern structures like the Victoria memorial in Calcutta, ancient monuments like Taj Mahal, various types of Indian men and women, high and low, the Kali at the Calcutta temple, scenes of ancient India arising in the poet's imagination as he views some of the survivals of ancient Indian religion and life in general, ancient cities like Sarnath and modern cities like New Delhi, these are some of the subjects of the poems.

The style and the rhythm of the poems are exquisite. The pen pictures are admirable. When we read the poems, we are lifted far above the ordinary things of life which we are accustomed to

see and we see ourselves in a new world, which, though always around us, we never till now saw. Although this is the first time that the poet saw India, he has caught the spirit of India and he is able to show us India as seen by real Indian eyes. To a great poet there is no such demarcation like India and Japan. To him the world is a unit and he views the world with the eyes of a man, not of an Indian or of a Japanese. Thus he is able to see India as it really is, and he is also able to present to the readers pictures of real India. The picture is not distorted by the medium through which the scenes are presented.

Whether he sings about the Bengal Woman (the first poem) or about the Lady of Benares, whether he sings of the Trimurti and the dancing Siva, he is able to give us a very clear picture in a few lines. He sings of the Ganges and the tropical sea. There is a poem about the mango tree. The Kanjinjinga, the dawn, the forest and the sacred cow have appealed to him and he has a poem on these subjects.

The Bengali Woman with "the little vermilion mark on thy brow, clad in Saree of pale blue, hemmed round with lines of gold." About the Indian dancer he writes:

> See how the snakes fit and coil.
> See how the threads entangle and fray—
> At bidding of rushing note of a drum, the dancer's hands and arms
> Exhaust their nerves
> Her swarthy body (what a sinuous human vine)
> Breaks and dissolves into kaleidoscopic changes of form.

The following is about Kali:

> Be mad, be wild, Kali
> Blacken the sky, destroy the world, Kali,
> Slay all devils, build a mountain with their bones, Kali,
> Accept the goat, our humble offering, Kali,
> We squat on its running blood and kneel down to thee,
> But we are aware of a day when thy face becomes soft,

Holding a love *Swastika* in thine arms,
Peace in thine eyes,
Thou wilt embrace us and kiss us—
Then from thy hair singing water of the Ganges will flow and prepare with fertility a bath for us.

The following lines are from the poem on the tropical sea :

Oft departing from rest, the sea rises high and wild,
Attempting to reply to the aerial melody of the sky.
The sun sinks down in the west—
The moon climbs up the east.
We have to leave our strife and home-thought in the distance,
Trusting in God and in the Compass.
The speed of the ship is fast, pacing a phantom march.

I reproduce a few lines from the poem on the mango tree :

Walk on tip-toe, quietly, quietly,
Lest the tree may awake from its sleep.
I deem the tree an ascetic whose feet are deep in the earth ;
The tree surrenders to sleep akin to passion,
Its body and soul are melted into a sensual light.

With the following quotation from the poem on the cow, I close the selection :

Seeing her in the backyard rich in the shadow of banyan trees,
I was pleased with the sight of maternal affection in rubbing
Her cheek against the calf's neck. The work finished, the cow
Has now lain down upon the sun-glossed grass, her eyes closed
In satisfaction and joy of release from her work.
A sparrow flew down to a humb of her back,
And began to peck at the gum of her eyes. Waking or sleeping
She let the bird have its own way—an incarnation of Parvati,
A symbol of love and mercy.

Noguchi is an Eastern poet, a mystic. His name has been known to the world as that of a great poet for nearly forty years. His poems are written in Japanese. But many of them are available in English translation. " Seen and Unseen, " " The Voice of the Valley ", " From the Eastern Sea ", " The Summer Clouds ", " The Pilgrimage"—these are some of his well known poems available in English. Many of his poems are still available only in the original Japanese.

EDITOR

History of Gujarat, by M.S. Commissariat, M.A., I.E.S. Longmans, Green and Co. Ltd., 1938.

This is the first of the two volumes of the History of Gujarat which the author has written. Only the first volume has been published, and it is hoped that the second volume will soon appear. In this work, the History begins from the year 1297 A.D. when Gujarat came under the Muhammadan rule and the first volume ends with the surrender of Gujarat to Akbar in 1573. The subsequent history till the end of the reign of Aurengazeb or perhaps a little later, as the author says in the Perface, will be dealt with in the next volume.

The material available for a comprehensive understanding of the history of India is at present very meagre. There are books and books. But still there is no book that deals with the subject with adequate thoroughness. The period to be dealt with is a long one, at least four thousand years, two thousand before the Christian era and two thousand after that. Perhaps the age preceding the Christian Era is much longer. The country is vast. One does not know if all that is commonly called Indian history is confined to the present political unit called India; or whether there was a greater India and if there was, what that greater India was. No one can dispute the influence of Indian civilization in regions beyond the present India, in ancient times. Attempts have been made to

show that the scenes of the Vedas and of the Puranas are not in India but far beyond its present borders. Words like Asuras and Panis, names of various Rishis and kings and various place-names occurring in Sanskrit Literature have been the subject matter of different kinds of investigations and even of speculations and much material has been collected to show their connection with lands far beyond the modern borders of India.

When we come to later times, Indian History splits itself into the histories of various parts of India, each having been a separate political and cultural unit for many centuries and each giving enough scope for a separate history. Elphinston has written about the Mahrattas. Tod has written about the Rajputs. The work under review is an attempt at presenting the history of Gujarat under the Muhammadan rule for about four centuries.

After a brief Preface by the author and an Introduction by Sir Denison Ross, the great authority on Persian, the work begins with an Introductory chapter in which the author traces the history of Gujarat from the earliest times to the Muhammadan period. The first chapter begins with the Muslim conquest of Gujarat and the fall of the Rajput Rule.

Then continues in thirty-nine chapters the history of Gujarat under the Muhammadan rule. There are two more chapters dealing with the Portugese and their rule over Bassein, the fortified island.

The book is a substantial volume of well over six hundred pages, well printed and beautifully bound. The Paper is good and the general appearance is very imposing. There are various maps and illustrations. The book is well worth the price of Rs. 22/.

The great increase in the materials for the history of Gujarat and the fact that no historical work of a sufficiently comprehensive or critical character for the post-Rajput period was available for the perusal of the educated public, or for consultation by officials stationed in various capacities in the districts of Gujarat, led the author over twenty-one years ago to attempt to fill up this

hiatus for at least the four centuries and a half during which the province was under Muslim sway, as the author says in the preface.

Perhaps it cannot be helped, as things are now, that there should be some relation between the subject of a work and the nationality, caste, creed or religion of the author, whenever a work of this nature is undertaken on matters connected with India. The author is a Muslim and he has undertaken to write about the Muslim period in the history of Gujarat. Non-Muslims in India may not have the necessary linguistic equipment for reading through and analysing the facts for the book, which are available mostly in Persian. But on a careful perusal of the work, I am satisfied that the author has been always guided by his historical sense and his religion has not in any way influenced his judgments. The work is the result of painstaking labour. The amount of matter amassed is something stupendous.

EDITOR

The Journal of the Sri Sankaragurukulam, Srirangam. Vol. I, No. 1, April 1939. Editor: Gurubhaktasikhamani T. K. Balasubrahmanya Aiyar, B.A. Founder of the Sri Sankaragurukulam. Literary Advisor: Vidyasagara Vidyavacaspati P. P. Subrahmanya Sastri, B.A. (Oxon.), M.A., Curator, Govt. Oriental Manuscripts Library, and Professor of Sanskrit, Presidency College, Madras. Annual subscription: Inland Rs. 6/; Foreign sh. 12/ both post free.

This is a new journal started at Srirangam by Mr. T. K. Balasubrahmanya Aiyar, whose contribution towards the enrichment of the published literature in Sanskrit is well know to all lovers of Sanskrit. On the literary side, he has the co-operation of Prof. P. P. S. Sastri of the Presidency College, Madras. The journal contains three original articles in Sanskrit. The first is a poem called Devistuti (Adoration of the Goddess) by the Sankaracharya of Sringeri Mut. The second is on Santiparamyamimamsa by Sri Sacchidananda Thirtha Swamigal of Mulbagal. The third is on

Sarvadarsananam Advaitamatanugunatvam (the various systems of philosophy follow the Advaita) by Venkatesa Sastri, Professor of Vedanta in the Jagadguru Vidyasthana, Bangalore.

Then there are various original works published. These publications will continue in the journal serially. The publications undertaken are:

1. Pancharatnakarikas by Sri Sadasiva, a poetic commentary on the Upadesapanchika of Sankarabhagavatpadacharya, edited by Mr. T. K. Balasubrahmanya Aiyar. This is No. 1 of the Srirangam Sri Sankaragurukula Series.

2. Nayamanjari by Appaya Dikshita.

3. Sastradipika of Parthasarathi Misra with the commentary of Appaya Dikshita called Mayukhavali.

4. Balabharata of Agastya Pandita with the commentary Manohara by Salva Timmaya Dandanatha.

The above three works are edited by Prof. P. P. S. Sastri and form volumes in Srirangam Sri Sankara Guru Kula Series and also in the Madras Government Oriental Manuscripts Series.

5. Kumarasambhava Champu of Sri Sarabhoja Maharaja of Tanjore edited by Mr. T. K. Balasubrahmanya Aiyar as No. 5 in the Srirangam Sri Sankara Guru Kula Series.

6. Damaruka of Ghansyama Pandita (alias Aryaka) edited by Prof. P.P.S. Sastri. This forms a part of both the Srirangam and the Madras Government series.

7. Sringaraprakasa of Bhoja Deva also edited by Prof. P.P.S. Sastri as a part of both the Srirangam and the Madras Government Series. This is followed by four Stotra works, namely, Sri Rajarajeswarimatrikamantrastava, Parvatyashtaka, two works called Haristuti by Srinivasa Kavi.

Two books have been reviewed in this issue, and then follow the Notes in which the promoters of the journal explain their object and the scope of the journal.

Both the original articles and the works undertaken for publication are weighty and valuable, and also show an excellent

variety. The Printing and get up of the journal leave nothing to be desired. We wish long life and all success to this recent-born brother of ours.

EDITOR

Ratnasamuccaya of Mehr Chand Lachhman Das, Lahore, August 1939. The firm of Mehr Chand Lachhman Das is well known to all Sanskrit Scholars. They have now published their catalogue of Sanskrit and Hindi Books made up to date. This is not a mere catalogue giving the name of the book and the price. It is something of a bibliography giving fuller information about works and authors. The work will be very useful to scholars and those in charge of Oriental Libraries. In my own research and in keeping the Adyar Library up to date in its stock of Oriental books, I have found the guidance of Mehr Chand Lachhman Das extremely helpful. We commend the book to all Sanskrit scholars and to those in charge of Oriental Libraries.

EDITOR

OFFICE OF THE PRIME MINISTER (BIKANER STATE)

NOTIFICATION

(Lallgarh, the 10th April 1939)

No. 18.—In order that the public at large may get the benefit of the rare works—religious, philosophic and scientific—to be found in the State Sanskrit Library, His Highness' Government have thrown open that Library to Research Scholars all over the Country. They will be welcome to examine the works contained in the Library (which has been catalogued but not yet printed) with a view to the publication of such works as have not yet been printed.

When such a work is found by the researchist and recommended for publication, it will be examined by a Committee formed in consultation with Pandit Madan Mohan Malaviya and Mahāmahopādhyāya Rao Bahadur Pandit Gauri Shanker Ojha.

On the Committee agreeing with the opinion of the researchist that the selected work is worth being published, the Government will arrange for its publication, at its own cost, as a volume of "The Ganga Oriental Series" for the publication of which the Government have sanctioned an annual expenditure of Rs. 5,000.

Scholars, who intend to take advantage of the scheme hereby notified, may apply for permission to the Director of Education, Bikaner, to work in the Library.

Should a scholar need an honorarium to enable him to carry on research, he should apply to the same Authority either during the period or at the end of his work. Such applications will be considered but it cannot be promised that every such application will be granted.

By Command,
K. N. HAKSAR,
Prime Minister.

OUR EXCHANGES

The Adhyātma Prakāś'a.
The Amṛta Sandesh, Madras.
The Āndhra Sāhitya Pariṣat Patrikā.
The Annals of the Bhandarkar Oriental Research Institute Poona.
The Annals of Oriental Research, Madras University.
The Archiv Orientální.
The Aryan Path.
Berichte des asien arbeitskreises, Vienna.
The Bhārata Dharma.
The Bhārata Mitra.
The Buddha Prabhā, Bombay.
The Bulletin of the Museum of Fine Arts, Boston.
The Bulletin L'Ecole Francaise D'Extréme Orient, Hanoi, Indo China.
The Bulletin of the New York Public Library.
The Cochin Government Archæologist, Trichur.
The Director of Archæology, Nizam's Dominions, Hyderabad.
The Director of Archæology, Baroda.
The Eastern Buddhist, Japan.
The Federated India, Madras.
The Hindu, Madras (Sunday Edition).
The Indian Culture, Calcutta.
The Indian Historical Quarterly, Calcutta.
The Indian Review, Madras.
The Indian Social Reformer, Bombay.
The Indian Thinker, Trivandram.

The Inner Culture.
The Jaina Antiquary.
The Jaina Gazette, Ajitas'ram, Lucknow.
The Journal of the American Oriental Society, New Haven, Conn., U.S.A.
The Journal of the Āndhra Historical Research Society, Rajahmundry.
The Journal of the Annamalai University, Annamalainagar.
The Journal of the Benares Hindu University.
The Journal of the Bihar and Orissa Research Society, Patna.
The Journal of the Bombay Branch of the Royal Asiatic Society, Town Hall, Bombay.
The Journal of the University of Bombay.
The Journal of the Greater India Society, Calcutta.
The Journal of Indian History, Mylapore, Madras.
The Journal of the K. R. Kama Oriental Institute, Bombay.
The Journal of the Madras Geographical Association.
The Journal of the Madras University.
The Journal of Oriental Research, Mylapore, Madras.
The Journal of Parapsychology, Duke University Library, Durham, North Carolina.
The Journal of Sri Sankara Gurukulam, Srirangam.
The Journal of the U. P. Historical Research Society, Lucknow.
The Kalaimagal.
The Karṇāṭaka Historical Review, Dharwar.
The Karṇāṭaka Sāhitya Pariṣat Patrikā.
Le Monde Oriental, Uppsala, Sweden.
The Maharaja's Sanskrit College Magazine, Mysore.
The Mīmāmsā Prakās'a, Poona.
The Missouri University Studies.
The Monumenta Nipponica, Tokyo, Japan,
The Mysore Archæological Series.
The Nāgarī Pracāriṇī Patrikā, Benares City.
The New Indian Antiquary, Poona.
The New Review, Calcutta.

The New Times and Ethiopia News.
The Oriental Literary Digest, Poona.
The Philosophical Quarterly, Amalner.
The Poona Orientalist.
The Prabuddha Karṇāṭaka, Mysore.
The Progress To-day, London.
The Quarterly Journal of the Mythic Society, Bangalore.
The Rama Varma Research Institute, Trichur.
The Religions, London.
The Review of Philosophy and Religion.
The Rural India, Bombay.
The Saṃskṛta Ratnākara, Jaipur.
The Saṃskṛta Sāhitya Pariṣat Patrikā, Calcutta.
The Sentamil, Madura.
The S'rī, Kashmir.
The Suddha Dharma, Mylapore.
The Theosophical World, Adyar.
The Theosophist, Adyar.
The Udyāna Patrikā, Tiruvadi, Tanjore District.
The Vedanta Dipika, Sri Vaishnava Siddhanta Prachara Sabha, Ltd., Madras.
The Vis'va-Bharati Quarterly, S'antiniketan.
The World-peace, Calcutta.
The Z. D. M. G.

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THE NOBILITY OF WAR

MOST Theosophists know, partly out of their own reading in the Science of Theosophy, and partly from Dr. Besant's statements in which they feel they have reason to repose faith, that war, however horrible its incidents may be, however great its devastation, is a divine event, sent into the world for the world's helping.

Those who do not know this will either regard war as an evil to be resisted at all costs—a very natural attitude—or will degrade the spirit of war by prostituting it to spoilation and to the commercial interests of the victors, as indeed happened during the war of 1914—18. Theosophists must give to war the nobility which is its real nature. They must constantly claim for it its high purposes. They must ceaselessly declare to the world the nature of the ends it has been sent to achieve. They must do all in their power to save war from degradation through the greed of man.

Theosophists must help those who have to bear the brunt of war to be very sure that in their sufferings, in their shatterings, in their face-to-face confrontations with death and torture, there is a great honour, a great blessing, and that verily may they count

themselves among the chosen of God, of the Divine Purpose, actively to participate in the rescue of the world from the darkness in which it is in danger of being enveloped.

It may be terrible to fight. It may be terrible to endure. It may be impossible not to be afraid, not to be so afraid that almost would o run away and hide from the horror of it all.

THE WORLD'S CHIVALRY

Yes, a thousand times yes. Yet each who fights, each who endures, each who is in mortal fear but does not run away, belongs to a splendid band within the great Order of the world's Chivalry. He or she has become a veritable knight in the cause of the peace, justice and happiness of the world. To such, be the issue death or broken life, happiness or loneliness, the end is a crown of victory.

It is, of course, a particular blessing that an individual should fight on the side of the Right. Then, indeed, is there in store for him a crown of victory, whatever its cost may be. But even if, through circumstances beyond his personal control, he must needs fight on the side of the wrong, if he be an honest and as chivalrous a fighter as he can, then too a crown may be his, for it is ever right to respond to the call of the Motherland. But there is a crown no less for him whose ardent convictions demand that he shall not take up arms, or in any other way take part in the war,

provided he be happy to suffer for his convictions, even unto martyrdom. It is best to be wise. But sincerity is also a pearl beyond price.

It is because there is so much suffering and misery associated with war that Theosophists must maintain the spirit of war at its highest level, disclose its noble aims, and show how if it be waged to noble ends it may give the whole world peace, justice and happiness. Thus do the suffering and the misery become worthwhile. The fears of death melt away in the joys of fighting for the Right and for purposes of a grandeur and far-reaching blessing inconceivably wonderful and thrilling. And the suffering and misery are realized to be consecrated and dedicated, as is death itself, upon an altar of deep sacredness, fragrant with holiness.

Then indeed is it well said:

> Death is swallowed up in victory.
> O death, where is thy sting? O grave, where is thy victory?

To which may be added the fitting conclusion to these pregnant words:

> For God created man to be immortal, and made him to be an image of his own eternity.

How much the sooner is man moulded into the image of his own eternity as he happily and courageously surrenders the outer forms to the inner life, as he turns his back on the way of ease that he may tread the way which leads into a darkness illumined only by the Star of Conscience.

A Holy War

In this present war, for what has Poland been fighting? For what have Britain and France been fighting? For what is India being asked to fight?

Just to put an end to the evil lunacy of Hitler? Just to make Poland, Britain, France, safe against the growing rapacity of the Hitler spirit?

Yes, doubtless for these purposes. But for far more than these. This war is a holy war. It is a crusade of righteousness against the forces of cruelty. It is a world war, and the fighting in Europe is but a symbol of the actual clash everywhere between right and wrong, in the many garbs in which these opposing forces may clothe themselves.

Every man who takes up arms even in Europe alone, every woman who gives the services appropriate to her, every individual who plays his part, of whatever nature it may be, in this holy war, IS FIGHTING FOR THE RIGHT THROUGHOUT THE WORLD.

He or she is not just fighting for his or her country. Neither is he or she just fighting because the call has gone forth, and it has to be answered. Whether those who are taking part in the war know it or not, they are fighting for peace, for justice, for freedom, for compassion—for the happiness which comes from all these, and for a happiness which is not exclusively for one part of the world or for the human kingdom alone, but for all the world, and for every kingdom of nature in it.

How heartening it would be for all to know that the individual contributions of each, however apparently insignificant, however much apparently confined to the needs of some small purpose, are in very truth streams of strength pouring into every region where wrong is triumphing over wrong. The Theosophist knows that this is so. He knows that sacrifice and service anywhere are service and sacrifice everywhere. He knows that the whole world is everywhere lifted when it is sought to be lifted anywhere.

What the Allies may Achieve

It may be that statesmen feel unable to declare how widespread are the ramifications of the war. They may fear the consequences of declaring the truth, OR IT MAY BE THAT THEY DO NOT KNOW THE TRUTH, ONLY A FRAGMENT OF IT.

But the instructed Theosophist knows that if the Allied Nations will, if their wills be strong and not weak as were their wills in the last war, the clouds of wrong may be lifted from wheresoever they may have settled, and that the Sun of Peace and Justice and Freedom may shine forth upon the world through a cloudless sky.

Not only from Europe shall the clouds of injustice be lifted—from Austria, from Czechoslovakia, from Poland. They shall be lifted from Abyssinia and from Albania. From India shall be lifted the clouds clinging about her unfree stature. From China

shall be lifted the dark clouds of Japanese rapaciousness and terrorism.

And more than this. This war shall mark a turning-point away from cruelty everywhere and from ugliness everywhere. Everywhere our younger brethren in every sub-human kingdom shall begin to cease to be subject to the lusts of men and women—to the lusts of their self-satisfactions and to the ruthlessnesses of their cruelties.

We can only dare to say that our younger brethren "shall *begin* to cease to be subject to the lusts of men and women," for their subjection is unlikely to end for centuries to come. The world is slow to move and slow to shake off its savageries. Not yet has it done more than begin to be civilized. To become truly civilized will take it a very long time. But it is to be hoped that the spirit of war now in our midst will stir all advance-guards of humaneness throughout the world to make unprecedented efforts, and to make humaneness a matter of practical politics in the immediate future. Theosophists must stir them so to do, and must help them so to do with all their power; for only true brotherhood between the human and the sub-human kingdoms will finally remove war from the world.

Truth in a Triangle

Theosophists know well that man's inhumanity to his younger brethren is in no small measure the cause of war within the human kingdom itself. The world

does not yet know this, and the absence of this knowledge is one of the world's greater ignorances. The Hitler whom we all condemn is in part constituted by those in the human kingdom who prey upon the subhuman kingdoms in their lust for flesh, for so-called sport, for evil personal adornment, and in some lands for blood-sacrifices to appease the wrathful gods.

And as cruelty begins to recede with other symptoms of our still barbaric age, so must ugliness—in truth a form of cruelty.

Wherever there is ugliness, there is the beautiful enslaved, there is the beautiful cruelly imprisoned, there is a war between the ugly and the beautiful, with ugliness as conqueror.

Ugly habits, ugly speech, ugly feelings, ugly thoughts, ugly buildings, ugly forms and colours and sounds in the so-called arts—these are seeds of war, and the very word "ugly" sounds fitly their ugliness upon our ears.

The Good, the Beautiful, the True—the glorious Triangle which reveals to us the nature of the One: wherever one of these is flouted, there is war, and a war that must be waged until the three-in-one triumph.

Theosophists know this truth, and have the duty, as it appears to me, insistently to proclaim it and plan its active realization.

GEORGE S. ARUNDALE

THE ANCIENT INDIAN CIVILIZATION SERIES

EVER since I began my official relation with the Adyar Library in April 1926, one item in my plan of work has been to publish under the auspices of the Library a series of books bearing on the different aspects of ancient Indian Civilization. The books are to be written according to a rigid, pre-arranged plan, by well known authorities on the respective aspects of the civilization and are to be substantial both in bulk and weight, but not technical. The books are meant for educated persons who desire to know ancient Indian Civilization but have not the necessary leisure or aptitude to study it from original sources.

The Adyar Library was started in December 1886 by Col. H. S. Olcott, the President-Founder of the Theosophical Society. The Library has by this time grown into one of the foremost Institutions functioning in the field of Oriental Scholarship, by its rich collection of manuscripts and printed books and by its publications. The Library has published the Ahirbudhnya Saṃhitā in two volumes, a standard work on the Pāñcarātra Literature belonging to the S'rī Vaiṣṇava religion. It has also published all the 108 Upaniṣads with a commentary. Besides the 108 Upaniṣads, the Library has made available for scholars a large number of works

which have come down as Upaniṣads, but which are not included in the 108 Upaniṣads, though some of them are fairly old and included in the Upaniṣads translated into Persian by Dara Shuko. Very recently the Library has issued the Pratyabijñāhṛdaya with the English version by Prof. Leidaeker of the German translation by Emil Baer. This is a work on Cashmerian S'aivaism. The Saṅgraha Cūḍāmaṇi of Govinda is another of the recent additions to Oriental Scholarship by the Library. Thus the publications of the Library have been selected from a very wide field and include important works in Sanskrit.

In 1937 the Library started to issue a Bulletin, which appears four times in the year. With the present issue (December, 1939) the Bulletin completes its third year. In the Bulletin have been published serially the following works :

Ṛgvedavyākhyā of Mādhava, Pt I.
Yogopaniṣads. English Translation.
Melarāgamālikā by Mahāvaidyanātha S'ivan Bhavasaṅkrānti.

They have been also issued as separate volumes. The following works are in progress :

Sāmaveda with the Commentaries of Mādhava and Bharatasvāmin.
Āsvalāyanagṛhyasūtra with the Commentary of Devasvāmin.
Jīvānandana. An allegorical drāma on Medical Science
The Sāmānya Vedānta Upaniṣads. English Translation.
Ālambanaparīkṣā.

In due course they will be bound and made available as separate volumes. Besides these serial publications, the Bulletin also contains materials of scholarly

interest in the form of original articles and detailed notes on rare and important manuscripts kept in the Library.

The publications till now undertaken are all confined to Sanskrit, a few accompanied with English translations. They satisfy the needs of a particular class of readers, a class rather narrow in range at present. Publications of Sanskrit Texts and Translations for the benefit of those who do not understand Sanskrit have been undertaken by various agencies for about a century now. The Contribution of the Adyar Library can well compare with that of any other agency in point of both volume and usefulness.

The Translations of Sanskrit works have been of very great assistance to educated persons all over the world, who do not know Sanskrit in understanding the different aspects of ancient Indian Civilization. In this connection special mention must be made of the Sacred Books of the East Series, in which a large number of Sanskrit works bearing on Indian Religion have been published under the general editorship of Max Muller, each volume translated by an authority on that particular subject. The introductions to these volumes give substantial information on the various subjects to persons who are interested in a historical and comparative study of the subject. The Harvard Oriental Series under the general editorship of Lanman is now doing a similar service in the field of Oriental Scholarship.

However much the literature now available may serve the needs of the readers interested in understanding ancient Indian civilization, there is still a class of readers, a very wide class indeed, who require

something which is not provided in any serial or isolated publication till now undertaken. There are many persons who require something more than original texts made available in a language known to them, with or without a critical and historical account of the subject contained in an Introduction. They require a systematic treatment of the subject after a full analysis and study of all the works bearing on the subject, a presentation of the subject which is both reliable and comprehensive but at the same time not at all technical, a work which satisfies his intellectual needs but which does not tax his intellectual powers.

Another need of such readers is that they must know where to look for all the varying aspects of ancient Indian Civilisation. As things are, different aspects may be available in publications from different agencies in different places and started and functioning at different times. They have neither the leisure nor the facility to find out where all the information connected with ancient Indian Civilisation can be had. A third need of such readers is uniformity of presentation. It is true that there are different Series started in which, apart from translations of original texts, there are general presentations of subjects coming within the field of ancient civilisation. But there is no series in which the titles for such presentation of aspects of ancient Indian Civilisation have been selected according to a pre-arranged plan, so that the entire series will ultimately comprehend the whole field. Thus the readers have to look for the information in different directions. On account of the differences in the scope of the series and in the object kept in view in issuing

the series, there is a lack of uniformity which puzzles as much as helps the reader in his studies.

Again in matters of topical interest, there is an enormous difference of opinion among various scholars on the same subject, since most of the presentations are undertaken from a partisan point of view, with the objects of upholding or of condemning a particular doctrine. In the matter of ancient Indian political institutions and the relation of the individual to the State, in the matter of caste system, in the matter of the position of women in society and in the matter of the general trend of the civilisation, in all these matters there are very divergent and irreconcilable opinions expressed by persons who are held as authorities on the subjects. There are no books which can be safely left in the hands of students as text books, in which there is an impartial, academic presentation of the issues arising out of the subject.

Problems connected with India, both ancient and modern, are looming large in the minds of thinking men of modern times. One school of thought holds that India along with all the oriental countries, had been for millenniums submerged in the darkness of primitive ignorance, that civilisation is a modern human product starting from and having its foundations on the Greek and Roman civilisations and that India along with other oriental countries is now learning the elements of human civilisation at the hands of the Western nations who have inherited the Greek and Roman Civilisations. There is exactly the opposite view, current even in Western countries that the East is the land of real human civilisation, of spiritual civilisation,

that the West has devoted itself to the transient and fleeting aspects of man's life, that modern European civilisation is breaking down and Europe has to learn in the near future the rudiments of real human civilisation from the East, and especially from India.

In India itself, there has been a tendency among the educated people to discount the value of a knowledge of ancient Indian Civilisation in their national life and in their individual life. It was the fashionable opinion that Indians can learn all they need from Europe and that India has learned its notions of freedom from its contact with modern Europe with its traditions of Greek and Roman civilisations. But times are changing and leaders of India are slowly realising the need for Indians to fall back on their ancient civilisation in their endeavour to attain and consolidate national freedom. Different leaders have different notions regarding what constitute Indian Civilisation ; but there is the common factor in the recognition of the value of knowing the ancient civilization in their struggle. In all matters connected with reforms touching the social and religious life of Indians, essentially of the Hindus, leaders have found it necessary to establish the justness of the proposed reform by an appeal to conditions obtaining in ancient India as revealed in ancient works. In the abolition of caste system and untouchability, in the prevention of alcoholic drinks, in the prevention of child marriages, in the removal of the restrictions on temple entry among the different communities of the Hindus, the appeal of the leaders advocating the change and the reform have been not so

much to the needs of modern conditions as to their support from ancient practices and customs.

When we come to the actual literature available for an understanding of ancient Indian Civilisation, the conditions are not at all prosperous. The original Sanskrit texts, covering in their growth a period to be counted in thousands of years, presents to the uninitiated nothing but a vast mass of confusion and contradictions. Even in Sanskrit a large number of works are not available in print and even the many that are printed present a clumsy appearance. It is true that a large number of scholars are engaged in the study of this literature and wonderful results are produced by their labours. But the needs of those who are not scholars, who are not specialists, who are only ordinary educated persons with their own private avocations with little time for serious study, are still being starved.

In consideration of the situation portrayed above, I find that there is at present a real need for a few volumes bearing on the different aspects of ancient Indian Civilization, published in a uniform series. The Adyar Library will undertake the publication and the management of the business aspect of it. Each book is to be written by a scholar who is an authority on the aspect dealt with in that book. The entire field will be divided into a certain number of titles, so that all the books when published, will together comprehend the entire field. The books are to be sufficiently handy and at the same time fairly substantial so far as the matter goes. No essential point is to be ignored. Details and technicalities will be avoided. No knowledge, not even a casual prior acquaintance with original

texts bearing on ancient Indian Civilisation will be presumed from the readers. It is meant for the general educated public.

It is proposed that for the time being the series will contain thirty titles and they are given below.

(1) Pre-historic India; (2) Indian History up to 1000 A.D; (3) Vedic Literature; (4) Vedic Ritualism; (5) Vedic Religion; (6) Upaniṣads; (7) History of the Darśanas up to 1000 A.D.; (8) Mathematics and Astronomy; (9) Architecture; (10) Sculpture and Painting; (11) Rāmāyaṇa; (12) Mahābhārata; (13) Purāṇas; (14) Sanskrit Literature: History up to 1000 A.D; (15) Sanskrit Literature: Major; (16) Sanskrit Literature: Minor; (17) Buddhism in India, Ceylon and Burma; (18) Buddhism outside India; (19) Jainism; (20) Prakrit and Pali Literature; (21) Alaṅkāra; (22) Nāṭya, Saṅgīta, Erotics, etc.; (23) Grammar and Lexicography; (24) Law and Custom; (25) Medicine, Rasastra, etc.; (26) Religious Sects I: Śaiva and Śākta; (27) Religious Sects II: Vaiṣṇava; (28) Religion and Metaphysics; (29) Psychology and Ethics; (30) Logic and Epistemology.

As proposed at present, the series will be confined to what can be called ancient Indian Civilization, for which 1000 A.D. is put as the limit. It is true that such a demarcation is arbitrary. In dealing with many titles in the list, it will be necessary to carry on the presentation of the subject somewhat beyond this limit. But the line is the only convenient one and will be shifted one way or other as occasion may demand such deviation. The treatment of the subject will not suffer either in unity or fullness for the sake of respecting this line.

A word of explanation may not be out of place regarding Indian Philosophy. Usually this is dealt with under the headings of the six well-known systems,

along with Buddhistic and Jain Philosophy. Here it is proposed to deal with the subject under titles of the various topics; all problems in the various systems will be presented under this scheme.

Since the undertaking is not on any commercial basis and is not motived by financial gain, and since it is hoped that with the co-operation of scholars, the overhead charges for the production of the books in the series can be kept at a very low level, it will be possible to keep the price of the books in the series sufficiently low, so that even persons of average means can own a set. It is estimated that each volume may contain on an average three hundred pages of the demi octavo size. The price per copy may be in the neighbourhood of three rupees.

The plan is to approach scholars immediately; and it is hoped that a few works can be got ready in the course of a year and that the printing of the books can be started in 1941. It is also my expectation that the entire series can be completed within five or six years after the printing starts. Each book will be issued as soon as its printing is finished. But the books may not be published in the serial order indicated above.

In this undertaking I have the co-operation as editors of Mr. K. A. Nilakanta Sastri, the Professor of Indian History and Archaeology, and of Mr. S. S. Suryanarayana Sastri, the Reader in Indian Philosophy, both my colleagues in the University of Madras, so that we three form the general editors of the series.

C. KUNHAN RAJA
Editor, *Adyar Library Bulletin*

1st December, 1939

MANUSCRIPTS NOTES

DR. C. KUNHAN RAJA

THE COMMENTARIES ON THE AITAREYA BRĀHMAṆA

(Continued from p. 67)

By

i. Bhaṭṭabhāskara
ii. Govindasvāmin
iii. Ṣaḍgurus'iṣya

The general statements about commenting on a work continues:

suduṣkaratamañ cedam brāhmaṇārthopavarṇanam
mātur aṅke niṣaṇṇena yathā bālena candramāḥ

āhūyamāno nābhyeti tadvad vedārtha īpsitaḥ
tathāpi guruṣaṭkokter eṣā vṛttiḥ pravartyate

brāhmaṇāraṇyakadraṣṭre mātṛs'okaughahāriṇe
mahīdāsaitareyāya namo bhūyo namo namaḥ

Here there is the narration of the story of Aitareya. I quote the entire section. The text is not at all correct.

atraitareyarṣimahetihāsam
purāṇavedoditam āhur āryāḥ
āsīd vipro yajñavalko dvibhāryas
tasya dvitīyām itareti cāhuḥ

sa jyeṣṭhayākṛṣṭacittaḥ priyān tām
uktvā dvitīyām itareti hoce

tasyāñ jāto 'tha ś'iś'uḥ saṃrudan sa
prokto mātrā kaṣṭa tūṣṇīm bhaveti

anekajanmasmṛtiyogabhājā
mūkāyitan tena mahātmanāpi
yad vāsudeveti mahat tu nāma
viṣṇoḥ pravakṣyāmi tadaiva mauni

anyaiḥ pralāpaiḥ kim iheti matvā
jajāpa japyam paramam mumukṣuḥ
jyeṣṭhāsutā vāgmino darpayuktāś'
ceruḥ saputrām itarām prahasya

āhūtās te yājanāyānyades'e
yiyakṣuṇā kenacid brāhmaṇena
prayogeṣu kus'alā darpayuktāḥ
samam pitrāyājayaṃs te sametya

tasmād des'ād āgatāḥ kecid atra
gṛhe yajñan tam pravṛttam pras'aṃsuḥ
svaputrapūjās'ravaṇena hṛṣṭā
jyeṣṭhā sapatnīm itarām nirīkṣya

svamūkaputrasya samīpam etya
svajanma putrañ ca vigarhayantī
uvāca s'okāgnividīptadehā
. . . . mānam vicintam

.
pratyukto muñca vācam suteti
vakṣyāmi vācam tava harṣasiddhyai
yatrāsate bhrātaro me pitā ca

gatvā vadiṣyāmi tu tatra vācam
ity uktvāgān mūkarūpo mahātmā
bhaktim vahan puṇḍarīkāyatākṣe
meghaughasañchannadivākarābhaḥ

bhasmapraticchannahutāś'anābho
yajñe sthitā bhrātaro darpayuktāḥ
āyāntam ālakṣya ca mūkam enam
mūkasya yajñe kim iheti dantān

prakāś'ya te cakrur athāṭṭahāsam
sa cāpi tam yajñaṃ anupraviś'ya
āroḍhum aṅkam pitaram prapede
mā māsprākṣo mūḍha duṣṭeti coktvā

kruddhaḥ pitā nyarudhat tv aitareyam
brahmābhibhūtāni tṛṇāvarāṇi
na sehire tasya tadāvamānam

.

viṣṇupriyadvādaś'avarṇamantra-
japaprasaṃkṣālitaduḥkharāś'eḥ
brahmarṣimukhyasya samastaveda-
vedāṅganiṣṇātaviś'uddhabuddheḥ

kṣamā guṇādhārabhūta tu devī
devī tadā nāś'akat tad dhi soḍhum
sadohavirdhānatalam vidārya
sahasrasūryodgamatulyarūpā

ūrdhvañ jagāmātmavibhūṣaṇais' ca
mahādbhutaiḥ s'obhitasarvadehā
suvarṇamuktāmaṇiratnacitram
siṃhāsanam sarvatobhadram āś'u

svayaṅ karābhyām kamalopamābhyām
tasmai dadau sāsanam divyarūpā
pitrā sapatnītanayaiḥ sadasyair
dṛṣṭā surarṣipramukhais' ca bhūtaiḥ

uvāca cainam smitas'obhivaktrā
viṣṇoḥ priyā sā dharaṇidharasya
kumāra kin te pitur aṅkakena
sutaiḥ sapatnyāḥ parimarditena

brahmādipitrā khalu viṣṇunā tvam
saṃlālito mām dharaṇīti viddhi
mayopanītam tv adhiroha putra
siṃhāsanam sarvatobhadram āś'u

atrādhirūḍhasya tava prasādam
kariṣyati brahmagarbho 'bjanābhaḥ
ś'rutvā dharitryā vacanam sa cāpi
sarvair dṛṣṭas tv ārurohāsanan tat

athādhirūḍhasya tadāvir āsīd
agnyādikam dvis tṛṇute 'ntikañ ca
catvāriṃś'adbrāhmaṇam prāyaṇīyādy
ahnāñ caturviṃś'atikena yuktam

eṣām aṅgair dīkṣaṇīyādibhiś' ca
prāsaṅgikai rājadharmādhibhiś' ca
samāpy sa brāhmaṇam sarvamantre
kṛtvoṅkāram virato brahmaniṣṭhaḥ

brahmādibhiś' codito mā viraṃsīr
brahmann iti tv aitareyo mahātmā
āraṇyakan trividham vai dadarś'a
mahāvratañ copaniṣaddvayañ ca

tataḥ sarve 'pūjayaṃs tam sametāḥ
pitrādayaḥ saha devarṣisaṅghaiḥ
āraṇyakānte praṇavam sa kṛtvā
hy avārohad āsanād bhūmidattāt

tato devī sā dharaṇī tiro 'bhūt
tac cāsanan te ca surarṣisaṅghāḥ
sadohavirdhānatalam vitīrṇam
sus'liṣṭam āsīd vavṛte 'tha yajñaḥ

athetarā sarvalokaprasiddham
tadbrāhmaṇāraṇyakadarś'anam vai
ś'rutvā jaharṣātha pitā sametya
sahaiva putrair itarām saputrām

apūjayat sā sapatnī tathainām
asāntvayat tatsutañ caitareyam
sa cāpi mātuḥ priyakṛn maharṣiḥ
pitrādibhiḥ samanujñāta eva

vanam prāpat tatra taptvā tapaś ca
prāpa brahma durvacam sūridṛśyam
sa caitareyas tv itarāsutatvāt
strībhyo ḍhakā mahidāsas tathaiṣaḥ

mahīpraṇītāsana āsanāc ca
sāmbā sapatnīmadanāśanāc ca
mahādānād vedarūpāc ca nāma
tridhā niruktam tu pṛṣodarādi

kathā caiṣā mahidāsaitareyi
śrutā proktā saṃsmṛtā pūjitā ca
śraddhānvitair āstikaiḥ sarvasiddhyai
prakalpatety evam āhur mahāntaḥ

The story is not found in the other two commentaries of the Brāhmaṇa described already in these Notes. The story appears in a brief form narrated in prose in the commentary of Sāyaṇa. I give below the story given there for the sake of comparison. There are some differences between the two narrations on minor details.

kasya cit khalu maharṣer bahvyaḥ patnyo vidyante. tāsām medhye kasyāś cid itareti nāmadheyam. tasyā itarāyaḥ putro mahidāsākhyaḥ kumāraḥ. tadiyasya tu pitur bhāryāntaraputreṣv eva snehātiśayo na tu mahidāse. tataḥ kasyāñcid yajñasabhāyām tam mahidāsam avajñāyānyān putrān svotsaṅge sthāpayāmāsa. tadānīm khinnavadanam mahidāsam avagatyetarākhyā tanmātā svakīyakuladevatām bhūmin anusasmāra. sā ca bhūmir devatā divyamūrtidharā satī yajñasabhāyām samāgatya mahidāsāya divyam siṃhāsanan datvā tatrainam upaveśya sarveṣv eva kumāreṣu pāṇḍityādhikyam avagamayyaitadbrāhmaṇapratibhāsanarūpam varan dadau. tadanugrahāt

tasya mahidāsaya manasā agnir vai devānām avamaḥ ityādikam stṇute stṇute ityantam catvāriṃs'adadhyāyopetam brāhmaṇam prādurabhūt. tata ūrdhvam atha mahāvratam ityādikam ācāryā ācāryā ityantam āraṇyakavratarūpam ca brāhmaṇam āvir abhūt.

Ṣaḍguru is earlier than Sāyaṇa and in Ṣaḍguru's version we have a more detailed narration in poetry. I have given the entire story above, with the few breaks in the manuscript.

Then the commentary begins as : prathaman tāvad dikṣaṇīyām jyotiṣṭomāṅgabhūtām iṣṭim vidhātum taddevate agnāviṣṇū stauti. There are many statements in the commentary that may be interesting. On agnir vai devānām avamaḥ, there is the statement :

mantras' ca bhavati—
agnir mukham prathamo devatānām
iti.

Then continues :

nighaṇṭau pārthive kāṇḍe paṭhyate cāgnir āditaḥ

On viṣṇuḥ paramaḥ there is the statement :

devatānām saṅgatānām uttamo viṣṇur āsīt—
iti hi mantram.

Then continues :

viṣṇus' ca devatākāṇḍe dyusthāne tūttame sthitaḥ
kiñ ca
jyotiṣṭomāntasaṃsthāyām aptoryāme mahākratau
trayastriṃs'ac chastrayute viṣṇuḥ s'astre 'ntime sthitaḥ

jyotiṣṭomādiyajñeṣu sarvatraivāgnir āditaḥ
ādyāntas'astrasthitayos tayor uttamamukhyatā

The next mantra is : āgnāvaiṣṇavam puroḷās'am . . . kapālam. On this there is the statement :

aṇ sāsya devatādvandvād ānaṅvṛdhiḥ padadvaye
idvṛddhau viṣṇau niṣedha ity ānaṅṅ iha vārtikāt

dīkṣateḥ saṅkalpanārthāt karaṇenīyarā padam
cho bhāve lyuṭo 'nupravacanādeḥ prayojane

ekādaś'akapāleṣu puroḍāś'as tu saṃskṛtaḥ
dvigor lug anapatye 'ṇaḥ saṃskṛtambhakṣasūtrataḥ

The commentary thus proceeds in prose and verse interspersed. The first chapter ends :

sarvalokaḥ svadṛṣṭena viruddhan na s'ṛṇoto hi.

This is on the mantra ending with s'raddadhāti towards the end of the chapter ; the commentary ends :

dviruktiḥ sūcayaty atra hy adhyāyasya samāpanam.

This is on the repetition of the word bhavati at the end of the chapter. The second chapter begins :

prathame dīkṣaṇiyeṣṭiḥ prāyaṇīyātha kathyate.

The third chapter begins :

dvitīye prāyaniyoktā sahaivodayanīyayā
somavikrayadhānārtham itihāsam bravity atha

(To be continued)

MANUSCRIPTS NOTES

By K. Madhava Krishna Sarma

HITHERTO UNKNOWN COLOPHON TO HARADATTA'S COMMENTARY ON THE EKĀGNIKĀṆḌA

Haradatta's commentary on the Ekāgnikāṇḍa has been published along with the text in the Mysore Government Oriental Library Series. This edition does not contain any colophon in verse at the end of the commentary ; nor have I so far come across any reference to one occurring there in the various notices of MSS. of this work. Among the 7 MSS. of the work belonging to the Adyar Library (Catalogue, Part I, p. 9 *b*) two bearing the shelf-numbers 29 J 12 and 29 C 9 have the following verse at the end.

आपस्तम्बस्य शिष्येण हरदत्तेन धीमता ।
एकाग्निकाण्डमन्त्राणां व्याख्या सम्यक्कृता मया ॥

Both the MSS. are in Grantha and are old. The colophon is important giving as it does the name of the teacher of the commentator. The identity of Haradatta—the present commentator and of Haradatta—the commentator of the Āpastamba Dharma and Gṛhya Sūtras has been accepted by all; but as to his being also the author of the Padamañjarī, there is difference of opinion. While Bühler leaves the question an open one, A. Mahadeva Sastri identifies the author of the Ujjvalā with the grammarian on the basis of concurrence of opinions regarding the use of 'a' at the end of a Pratyabhivādana-vākya (*Vide* A. Mahadeva Sastri's Preface to the Āpastambadharmasūtra, Mysore G. O. L. Series, No. 15). The latter view is held by P. V. Kane also (History of Dharma-Śāstra, pp. 351-352). It is, however, deserving of notice here that while the grammarian in his introductory verse—

तातं पद्म (रुद्र) कुमाराख्यं प्रणम्याम्बां श्रियं तथा ।
ज्येष्ठं चाग्निकुमाराख्यमाचार्यमपराजितम् ॥

mentions Aparājita as his Ācārya, the commentator on the Ekāgni-kāṇḍa says that he is the disciple of one Āpastamba.

A SANDHYĀVANDANA-BHĀṢYA

On p. 15*b*, Part I, the Adyar Library Catalogue notices a MS. of सन्ध्यावन्दनभाष्यम्—हरदत्तीयम्. The commentary contained in this number does not attribute itself to Haradatta, though, according to its introductory verse, it is based on his explanations of Mantras. The identity of the commentator (or is he only a compiler?) is not clear. It begins thus:

स्मृते सकलकल्याणभाजनं यत्र जायते ।
पुरुषस्तमजंनित्यं व्रजामि शरणं हरिम् ॥

अत्र च हरदत्तेन मन्त्रार्थोऽभिहितश्शुभः ।
सन्ध्यावन्दनमन्त्रस्य तद् भाष्यं लिखितं मया ॥

आपो हि ष्ठा मयोभुवः । हे आपः यूयं मयोभुव स्थ । मय इति सुखनाम । तस्य भुव स्थ । दीर्घश्छान्दसः । हिशब्दः प्रसिद्धौ । ता न ऊर्जे दधातन । ताः यूयं नः अस्मान् ऊर्जे अन्नाय दधातन । यक्त (धत्त?) अन्नमस्मभ्यं धत्तेत्यर्थः । महे रणाय चक्षसे । महे महीतरणाय रमणीयाय चक्षसे दर्शनाय महदि(द्र)मणीयज्ञानमस्मभ्यं धत्तेत्यर्थः । यो वः शिवतमो रसः । युष्मत्संबन्धी यश्शिवतमो रसः सुखातिशयहेतुरसनेन्द्रियग्राह्यः । तस्य भाजयतेहनः । तस्य द्वितीयार्थे षष्ठी । तं रसं भाजयत प्रापयत । इह लोके । नः अस्मान् । उशतीरिव मातरः । किमिव । उशन्त्यः कामयमानाः मातरः पुत्रान् क्षीरादिरसेन भाजयन्ति ।

Ends thus: बिभ्रा + स्य । सलिलस्य । मध्या + भः । श्रेष्ठः लोहिताक्षः । पङ्कजाक्षः । विय्यों विपश्चित् । विशुद्धदृष्टिः । मनसा पुनातु । शोधयतु । स्वपरिग्रहयोग्यः स्वयमे(व)करोत्वित्यर्थः ।

विभवेऽब्दे सिते पक्षे दक्षिणे (अयने) मया । सुदर्शनेन लिखितं (copied?) सन्ध्यावन्दनभाष्यकम् । शुभमस्तु ॥

There is a Sandhyāvandana-bhāṣya by Sudarśana Sūri published as No. 27 in the Śāstramuktāvali Series (Conjeevaram, 1906), by P. B. Ananthachariar. This is not that.

On p. 10*a*, Part I, the Adyar Library Catalogue gives under the entry पुरुषसूक्तभाष्यम्-सायणाचार्य (माधवाचार्य) कृतम् a MS. bearing the shelf-number 11 D 21. On examination I found it to be Mahīdhara's commentary on a portion of the Vājasaneyi-Saṃhitā including the Puruṣa-sūkta. The commentary ends abruptly.

On p. 14*a* of Part I of the Adyar Library Catalogue there is given under the head श्रीसूक्तभाष्यम्-विद्यारण्यकृतम् a MS. with the shelf-number 29 F 6. On examination I found the commentary to be that by Pṛthvidharācārya.

THE LIṄGANIRṆAYA: AUTHOR CALLED ALSO HEMASŪRI

On p. 84*a*, Part II, the Adyar Library Catalogue contains the following three entries.

लिङ्गनिर्णयः—हेमसूरिकृतः 27 F 64 ग्र 14.

लिङ्गनिर्णयः—रामसूरिकृतः 29 F 13 ग्र 13.

लिङ्गनिर्णयभूषणम्—रामसूरिकृतम् 22 M 64 ग्र 14 (स्त्रीलिङ्गमात्रम्)

I examined the three MSS. and found them all containing the same work called Liṅganirṇaya or Liṅganirṇayabhūṣaṇa. There is, however, some interest attached to the first MS. While in the introductory verse it gives the name of the author as Rāmasūri, at the end it gives it as Hemasūri. I give the ending of the work as found in the MS.

अम्बुरुट्छशब्दरूपं हकारान्तं क्रियाविशेषणाणां कर्मत्वं नपुंसकत्वमेकत्वं वक्तव्यम्। इति नपुंसकलिङ्गाः समाप्ताः। अथ समासान्तप्रत्ययाः। अङ्गगात्रोदरस्तनकण्ठोष्ठमुखदन्ताक्षिकेशा स्त्रियाम्। बहुव्रीहिसमासांताश्चेदीकारांता भवंति। यथा संनतांगी सुगात्री शालोदरी कुंभस्तनी किंनरकण्ठी बिंबोष्ठी चंद्रमुखी सुदंती सुदंतेति रूपद्वयं चास्ति। आयताक्षी सुकेशीत्यादि। ऊरुशब्दश्चोपमितबहुव्रीहिसमासांतश्चेदूकारांतो भवति। यथा रंभोरूः। करभोरूः। इत्यादि। संख्यापूर्वाहोरात्रिशब्दौ त्वकारांतौ पुंसि। एकाहः। द्व्यहः। त्र्यहः। एकरात्रः। द्विरात्रः। त्रिरात्रः। ऋक्पूरब्धूःपथिन्—राजाहन्सखिशब्दाः समासांताश्चेदकारांता भवंति। यथा। अर्धर्चः। देवपुरं। निर्मला-

पस्तडाकः । समधुरः । सरित्पथः । राजराजः । पुण्याहः । प्रियसखः । सक्थ्यक्षिनाभ्युक्षन्शब्दाः पुंवाचकबहुव्रीहिसमासांताश्चेदकारांता भवंति । तद्यथा । दीर्घसक्थः । पुण्डरीकाक्षः । अब्जनाभः । महोक्षः । इत्यादि ।

इति हेमसूरिविरचितायां बालकौमुद्याः लिंगनिर्णयः परिसमाप्तः । हरिः ओम् । श्रीरस्तु ॥

स्वाज्ञानेन निवर्तते त्रिभुवनाकारेण यस्सर्वता
स्वस्मै य स्वयमेव चोपदिशति स्वं शिष्यगुर्वात्मना ।
स्वज्ञानेन च यो द्वितीय्यसुखसद्बोदात्मना शिष्यते
तस्मै विस्मयनीयशक्तिनिधये कस्मैचिदस्मै नमः ॥

(*Cf.* the text published by P. B. Ananthachariar, Conjeevaram, 1907).

On p. 32*b* of Part II, the Adyar Library Catalogue has the following :

शृङ्गारभूषणम्—भट्टबाणकृतम् 19 B 68 आ 10 29 M 19 आ 20.
शृङ्गारभूषणम्—वामनभट्टकृतम् 20 F 62 अ 29.

From this one gets the impression that there are two works of the same title, one by Bhaṭṭabāṇa and another by Vāmanabhaṭṭa. On examination, however, I found all the three to be MSS. of the same work.

On p. 10*a* of Part I of the Adyar Library Catalogue there is mentioned a MS. of पुरुषसूक्तभाष्यम्-सायणाचार्य (माधवाचार्य) कृतम् with the shelf-number 25 A 54. I examined the commentary and found it to be not by Sāyaṇa but by some other author whose identity is not clear.

REVIEWS

A Volume of Eastern and Indian Studies. Presented to Prof. F. W. Thomas, C.I.E. on his 72nd birth-day, 21 March 1939. Edited by S. M. Katre, Ph.D. (London) and P. K. Gode, M.A.

This is the extra series No. 1 of the *New India Antiquary*, a monthly journal of Oriental Research in Archaeology, Art, etc. This is a substantial volume of over three hundred pages well printed and well got up. There are nearly fifty articles on various subjects contributed by great orientalists of the world, both eastern and western.

It has now become more or less a regular custom that when scholars of repute attain a certain age or enter a new phase in life by retirement from a place they occupied with distinction or in any other way, the other scholars, generally under the enthusiastic initiative of younger scholars arrange to present him with a volume of essays written by his disciples, colleagues and admirers. For a scholar there is no higher gratification than to find that his disciples have faithfully followed the path along which in the earlier stages he has directed them; and the disciples, mostly poor, have no better way of demonstrating their devotion and gratitude to the teacher than to offer the fruits of what wealth he has given them.

The volume that has been presented to Prof. Thomas truly represents, by the width of the subjects covered in it and the depth of learning evinced by the contributors, the scholarship of the great professor. The professor has worked in the various parts of oriental scholarship; and in every separate field in this region he has tread, he has been able to leave behind him the traces of his labours.

To those like myself, who have the privilege of knowing the professor very intimately, his personality and his genial nature appeal as much as his erudition appeals to scholars.

All oriental scholars owe a debt of gratitude to the energetic editors for the step they have taken to honour the professor and thereby for giving us such a splendid collection of articles on the different fields in oriental research.

EDITOR

The Critical Examination of the Philosophy of Religion, by Sadhu Santinatha. Amalner, 1938.

This is a work in two volumes containing over a thousand pages in all, in which the author deals with some religious and philosophical problems. As the author says, this is not a mere compilation of a student, but is the expression of what the author has known through self-examination. The various doctrines in the different systems of Indian philosophy are examined. The author gives his personal experience on the abstruse philosophical matters. His position can be known from the concluding sentence in the body of the book: The gospel of every Master, affirming as it does the nature of the final truth, the means and the goal of practice, is sure to be dogmatic and can in no way be asserted to be infallible. In a concluding chapter the author summarises all his agruments and concludes the book thus: The only rational and justifiable attitude appears to be this that the mystery about the ultimate problems of our knowledge and life must remain a mystery and be recognised as the mystery. The inevitable destiny to which the human understanding seems bound to submit is that it should stand amazed before the mysterious universe of experience, it should naturally feel an urge from within to attempt a rational solution of the mystery and in this attempt it should be more and more deeply and widely acquainted with mysteries within mysteries and above mysteries, and that this acquaintance will tempt it for further

and further search and ultimately it should surrender itself to the consciousness that the mystery is insoluble.

One may wonder whether, if this represents all that human intellect and soul-power is capable of, human powers are capable of anything. It may be that to an individual, the universe remains an insoluble perpetual mystery. But that does not mean that it should be so to others. If the teachings of the great masters are only dogmas to the author (and to one who does not realise their teaching it can be nothing but so), the experience of the author regarding the insolubility of the mystery of the universe is a worse dogma and cannot represent the truth about the universe. To a particular class of readers, perhaps the account of the various systems of religions and philosophies may be of some use. But one fails to see any profundity of thought or any deep experiences of a soul thirsting for knowledge which would be a guide to others who cannot dive so deep into the mystery of the universe. On reading the book, one gets more the impression of the author hopelessly wandering in a wilderness unable to proceed in the right direction and unwilling to take seriously the guidance of those who have tread the paths before. I choose to depend on the teachings of the Masters to see the light rather than to abandon the work in despair on the testimony of the author.

EDITOR

Sreemad Bhagavad Gita of Bhagavan Sri Krishna. Suddha Dharma tract No. IV. Translated into English by R. Vasudeva Row, assisted and published by T. M. Janardanam for the Suddha Dharma Mandalam Association 1939.

The Bhagavad Gita has been known to us in the recension which was commented on by Sankaracharya (whose date is now accepted as about 800 A.D.) That text contains 700 verses in 18 chapters. The text forms a part of the great Mahābhārata. It is in the form of a conversation between Arjuna and Sri Krishna ; and in the course of the conversation Sri Krishna gives some teachings

to Arjuna about man and his relation to God and also his duty to life and to the world. In a section subsequent to the place where the Gīta occurs, there is a statement in the Mahābhārata itself that the text must be 745 verses.

There is a text of the Gīta found in a few Kashmirian manuscripts, which has been commented by some Kashmirians, in which there are 745 verses. But that text is different from the text now presented. The text of the Suddha Dharma Mandala edition, brought out nearly a quarter of a century ago, has a commentary by Hamsa Yogin, whom the members of the Mandala hold to be far earlier than Sankaracharya. This text too has 745 verses in 24 chapters. The text of the Bhagavad Gīta assumed such importance in Hindu religion and philosophy on account of the personality of Sri Krishna and on account of Sankaracharya having accepted that as one of his basic texts for his philosophy. The later Acharyas accepted Sankara's position in regard to the Gīta, accepting it as a basic text and intepreted it according to their own philosophy.

It is rather preposterous to say that Sankaracharya had no access to the genuine Gīta and commented on a fragment of it with many omissions. The antiquity of the recension published by the Suddha Dharma Mandala as based on the commentary by Hamsa Yogin has yet to be established. About 1000 A.D. India and the Hindu religion had begun to lose their soul and life. Religion and philosophy began to grow into matters of routine and formalism and ceased to be an expression of the life of the nation. One can very well understand how at such a time, people attempted to improve upon the genuine text of the Gīta, correcting it, amending it and supplementing it—sometimes by pruning it also.

The Gīta is simple and can appeal only to a real philosopher. To an intellectual there is not enough complexity. In the Suddha Dharma Mandala edition some more verses are collected from other places and brought into the simple text of the Gīta. The so-called Kashmirian text tries to improve the language also in the Gīta. One can very well understand the attempt of scholars to improve

upon the text of the Gīta at a time when the nation's life had begun to show signs of decay. But if there was another genuine text at the time of Sankaracharya, one cannot understand how he missed it, or if he altered it, why he did so.

Regarding the discrepancy of the number of verses in the traditional text and in a later section of the Mahabharata (*i.e.*, 700 and 745), I must confess that this is a point that requires consideration and that disturbs the peace of mind of the scholar who desires to accept the traditional text as genuine. Prof. S. K. Belvalkar has recently suggested a solution in an article contributed to the *New Indian Antiquary* of July 1939.

Apart from these considerations, there is little to be said about the book. The translation is simple and readable. There is an index and a glossary. The printing and get up are good. The price is As. 14 for paper bound and Re. 1-8-0 for boards. I wish the publishers had not put the name as " of Bhagavan Sri Krishna ". The text is too well known to need the mention of the author and the title Bhagavad Gīta contains the name Bhagavān. The book can be had of the Suddha Dharma Mandala Office, Mylapore, Madras, India.

EDITOR

India's Quest for Reality, by R. J. Jackson. The Buddhist Lodge, London, 1938.

This is a small work containing six chapters. The first two chapters deal with the Upaniṣads. The third deals with the Rajput teachers of India. The Yoga Philosophy, Maya and Time are the subjects of the remaining three chapters. The book is well written and readable. It will be very useful for those who do not know the original texts.

On one point I may be permitted to say a word. There was never in India such a thing as a conflict between the needs of secular life and the needs of religious life. There were Brahmins who took up arms and interested themselves in worldly affairs, and

there were Kshatriyas who were scholars, philosophers and Teachers. The tradition continued throughout the history of Indian philosophy. In the third chapter of the book there is an implication, borrowed from the modern western exponents of Hinduism, that the Vedic religion was Brahminic and that there was an eclectic movement in India led by the Kshatriyas against the priestly order. Even in the Vedas, Kshatriyas were the patrons and protectors of the Brahmins who performed the sacrifices. In the Upaniṣads, the Brahmins were welcome in the courts of kings and taught the highest truth to their disciples. They shared the intellectual activity along with the kings as in the previous age. About this point much has been made by modern scholars out of a mere nothing.

EDITOR

Who am I? Bhagavan Sri Ramana Maharshi. Fourth and revised edition. Price As. 2. Sri Ramanasramam, Tiruvannamalai, India, 1939.

This is a small book of 36 pages giving the teachings of Bhagavan Ramana Maharishi given by him in writing during his days of silence (1901 and 1902) to his disciple. The teachings have all the charm of what come from the heart of one who knows, who realises. The central teaching is the difference between the real self and its encumbrances like the body and senses.

EDITOR

Conquest of Sorrow, by Swami Sachchidanand. Published by K. L. Basu, Calcutta, 1939. Price As. 10.

The little book of nearly sixty pages is meant to explain the nature of sorrow as a constituent of the world and seeks to afford solace to the suffering man thereby. Sorrow is an integral part of life and is a necessary thing for thought and life. One has to subjugate sorrow than try to annihilate it.

EDITOR

A CORRECTION

In the October issue of the Bulletin on Pages 121 to 123, there was a Review by us of the History of Gujarat written by M. S. Commissariat, M.A., I.E.S. Towards the close of that review there was an error in the statement "The author is a muslim". The author is a Parsee. We regret the error and we take this opportunity to correct the error and to express our regrets.

EDITOR

Svātmaprakāśikā. Text, Kannada Translation, notes, etc. by Y. Subba Rao. Adhyātmaprakāśakāryālaya, Holenarasipur. Price As. 3. This is one of the publications in the Adhyātmagranthāvalī Series intended to popularise the Vedanta philosophy among the laymen. The work is attributed to a Śankaracharya. In the Introduction, Mr. Subba Rao questions Sankaracharya's authorship of the work. The editor suggests variant readings here and there. But one would wish that he had collected a few manuscripts and given the variant readings, reconstructing the correct text from the manuscripts. Extracts from the Brahma Sutra Bhāṣya and an index are given at the end. The translation is lucid and the notes are helpful, especially to those who are not acquainted with Sanskrit.

K.M.K.S.

Karma in Ancient and Modern Thought, by Oscar Ljungström.

This small book treats of some aspects of the thought inherent in the belief of *Karma*. The belief in karma is essentially eastern, but the west is not altogether a stranger. The reappearance of this belief in the west has been due to several influences, but the main influence is that of the Theosophical Society.

The illusion or *Māyā* as illustrated by the story of the soldier who laughed while he was being flogged is taken to mean as seeing

through the illusion. But the succeeding example (page. 8) can hardly prove the proposition, as it is a case of *dhvani* which often happens in literary works while flogging does not lead to laughing as often as *dhvani*.

Karma implies moral judgment (page 17). There is an ever-present tendency to perfect *karmic* justice. When the individual uses his freedom of action in a way that unjustly hurts others and for his own lust, the actions are imperfect and are inharmonious. Just equilibrium would imply compensation for wrong or unjust suffering. The argument that every event is a link in the beginning-less and unbreakable chain of causes and effects, in which no new link can ever be inserted—each link being but the effect of a preceding cause and itself the cause of the next link, is held to be too simple a reasoning (page 21). There are instances, where, in spite of the actual presence of responsible elders, children have suffered physical injuries which could not be prevented.

The doctrine of free—will is not conducive to making man an automaton. Even here practical facts differ from theoretical positions. Buddhistic philosophy considers the will to live (*tṛṣṇā*) as the cause of reincarnation, and it is stored in our *skandhas*.

The conclusions recorded are that the examination of the essential doctrine of Karma reveals some appealing and attractive beliefs. It has balm for our wounds. It corrects the evil-doer. It sternly teaches us the lessons in life, making us wiser. Our investments in karma are 'gilt-edged' securities and every good endeavour in time is sure of success. The book is interesting though it contains some assertions.

A. N. KRISHNAN

Narada's Aphorisms on Bhakti with English translation, edited by Y. Subrahmanya Sarma, The Adhyātama Prakāśa Kāryālaya, Holenarasipur, Mysore Railway, 1938.

The book under review is a very popular treatise in India and there are already a few editions of the work in the various scripts of the country. The present edition aims at giving the work a wider circulation than at the present moment. With that end in view, aids to the reader as are necessary for an intelligent understanding of the teaching have also been provided for. The directness and simplicity of the original have been retained without the confusing arguments of a commentary interfering with the understanding of the reader. The translation is a free rendering and not literal. The additional footnotes are intended to clarify the positions stated in the text and to supplement the information given in the translation. The *sūtras* have been divided into eighteen sections. The arresting influence of the *bhaktimārga* and the great examples of the *bhaktas* are illustrated under the heading 'The Essence of Bhakti' in sūtras 15 to 24 and sūtra 83. The book deserves to be read carefully by all.

A. N. KRISHNAN

Mīmāmsāparibhāṣā, edited by Ramachandra Dattatreya Kinjavadekar Sastri. Crown 8vo, Price Re. 1.

This little book belongs to the Bhuvana Bhāratī Granthaśala as number 8 of the series. The *Mīmāmasāparibhāṣā* of Kṛṣṇayajvā is a well-known elementary treatise in Mīmāmsā of which there are several editions. This book is particularly interesting for the Marāṭhi commentary of the editor whose work as the chief worker of the Mīmāmsāvidyālaya is largely appreciated. The work itself has been largely borrowed from the *Arthasaṁgraha* of Laugākṣi Bhāskara. The edition will be of great help to the beginners in the Mahārāṣṭra.

A. N. KRISHNAN

India in World Politics, B. N. Khana, M. A., India Amrit Books, Connaught Circus, New Delhi. Crown 8vo, 1939, Rs. 2/.

In his book on the position of India in world Politics, Mr. Khana has attempted a review of the events in the history of European nations, like Germany, Russia and Italy, and the rising nations like Japan, Turkey and, perhaps, India. It must be mentioned to his credit that he has succeeded in presenting an empirical view of the tangled skein that stands for Politics, to-day. The pre-war economic and Industrial domination of the world by powers like Great Britain, the resultant economic strife, the race for markets that led to the Great War, the political repercussions of the struggle, and the new forces like Economic Nationalism and new political faiths like Nazism, Communism and Fascism ; all these phases in the recent history of the world are treated in a running commentary. India's struggle for freedom from bondage is also treated in a similar manner. But the reader is left very much in doubt whether the title of the book is not misleading. He is treated to a very readable account of world history, but must look for the place occupied by India in the World Struggle, her contribution towards the solution of World Problems, elsewhere. The author, however, breaks virgin soil, when he visualises the possibility of a world where equality reigns, where the Lion and the lamb lie side by side, forgetting their mutual distrust and desires, such a state of affairs resulting from remorseless self-control, practised by every individual. Mr. Khana, as his book reveals is an optimist, and a political visionary, who rejects after consideration, the possibility of world chaos, in favour of the 'Vision Beautiful'. The reader sometimes wishes he can share in this optimism. The treatment of the subject from this angle is so good that the book provides serious amusement to the reader. It is a contribution to Political Philosophy, if one may apply the phrase, to philosophic approaches to Political problems.

K. R. SAMPATH

OUR EXCHANGES

The Adhyātma Prakāśa.
The Amṛta Sandesh, Madras.
The Āndhra Sāhitya Pariṣat Patrikā.
The Annals of the Bhandarkar Oriental Research Institute Poona.
The Annals of Oriental Research, Madras University.
The Archiv Orientální.
The Aryan Path.
Berichte des asien arbeitskreises, Vienna.
The Bhārata Dharma.
The Bhārata Mitra.
The Buddha Prabhā, Bombay.
The Bulletin of the Museum of Fine Arts, Boston.
The Bulletin L'Ecole Francaise D'Extréme Orient, Hanoi, Indo China.
The Bulletin of the New York Public Library.
The Cochin Government Archæologist, Trichur.
The Director of Archæology, Nizam's Dominions, Hyderabad.
The Director of Archæology, Baroda.
The Eastern Buddhist, Japan.
The Federated India, Madras.
The Hindu, Madras (Sunday Edition).
The Indian Culture, Calcutta.
The Indian Historical Quarterly, Calcutta.
The Indian Review, Madras.
The Indian Social Reformer, Bombay.
The Indian Thinker, Trivandram.
The Inner Culture.
The Jaina Antiquary.
The Jaina Gazette, Ajitaśram, Lucknow.
The Journal of the American Oriental Society, New Haven, Conn., U.S.A.

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